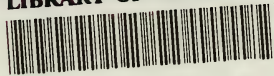
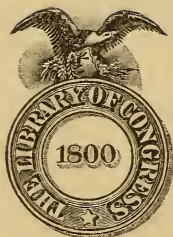


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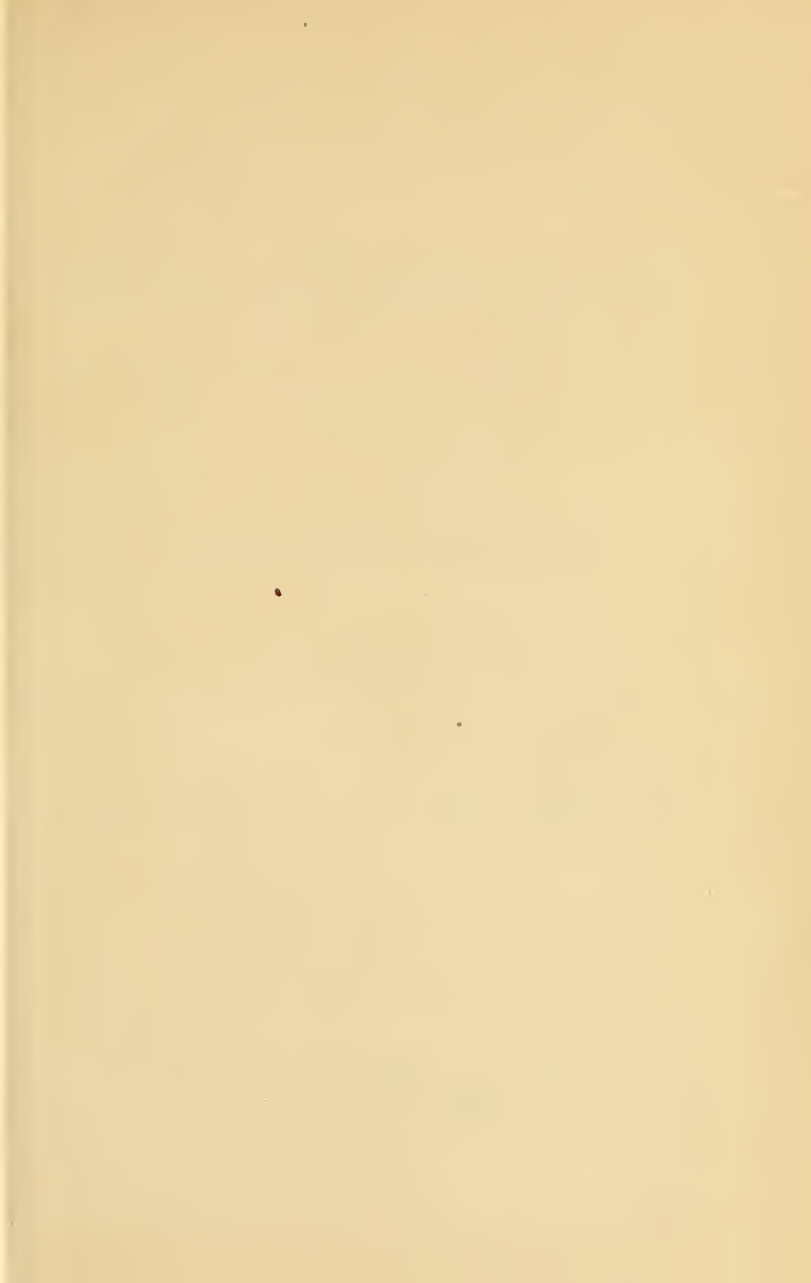


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New Geneva Church

A

BOOK OF DOCTRINE,

CONTAINING

SUMMARIES OF DOCTRINE,

FROM

THE WRITINGS OF THE CHURCH.

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PREFACE.

This Book of Doctrine has been prepared, in order that the entire Doctrine and Theology of the New Church might be put together in a summary form, for the uses of reading, study, instruction, and worship.

The use of such a Book in the worship of the Church has been specially in view; a few of the passages have therefore been abridged, or not literally transcribed; and where the general introductory statements have been wanting in the text, they have been supplied from elsewhere.

The Summaries in this Book are taken bodily from the Writings, with the exception of the two on Conscience and Perception; these have been put together from various parts of the Writings. It was the original intention to treat other subjects in the same way, but it soon became evident that such a

course would swell this work to a greater size than necessary and convenient for present use ; this however may be done in a separate work in the future, if the need of such a work should appear.

The Index has been prepared especially with a view to a comparison of passages, for the sake of study and meditation.

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I.

THE FAITH OF THE NEW HEAVEN AND NEW CHURCH.

1.

THE FAITH IN A UNIVERSAL AND SINGULAR FORM.

It is said, the Faith of the New Heaven and of the New Church, because Heaven where angels are, and the Church in which men are, make one, as the internal and external with man. In the New Heaven, which the Lord is at this day establishing, this Faith is its face, gate and summary.

1. THE FAITH OF THE NEW HEAVEN AND NEW CHURCH IN THE UNIVERSAL FORM, is this: The LORD from eternity, who is Jehovah, came into the world, to subjugate the Hells and glorify His Human; and without this, no mortal could have been saved; and they are saved who believe in Him.

It is said in the universal form, because this is the universal of faith, and the universal of faith is that which must be in all and single things. It is

a universal of faith, that God is one in **Essence** and in **Person**, in whom is the **Divine Trinity**, and that the **LORD GOD** the Saviour Jesus Christ is that God. It is a universal of faith, that no mortal could have been saved, unless the **LORD** had come into the world. It is a universal of faith, that He came into the world to remove Hell from man, and that He removed it, by combats against it and victories over it; thus He subjugated it, and reduced it to order, and under obedience to Himself. It is a universal of faith, that He came into the world, to glorify His Human, which He took on in the world, that is, unite it to the Divine from Which; thus He holds Hell in order, and under obedience, to eternity. Since this could not have been done, except by temptations admitted into His Human, even to the last of them, and the last of them was the Passion of the Cross, therefore He underwent that. These are the universals of faith concerning the **LORD**.

The universal of faith on the part of man is, that he believe in the **LORD**, for by believing in Him conjunction with Him is effected, by which is salvation. To believe in Him is to have confidence that He saves; and because no one can have confidence but he that lives well, therefore this also is understood by believing in Him. This the **LORD** also says in John: "*This is the will of the Father, that every one who believeth in*

the Son may have eternal life" (vi, 40). "*He that believeth in the Son, hath eternal life; but he that believeth not the Son, shall not see life, but the wrath of God remaineth on him*" (iii, 36).

2. THE FAITH OF THE NEW HEAVEN AND NEW CHURCH IN THE SINGULAR FORM is this: Jehovah God is Love Itself and Wisdom Itself, or Good Itself and Truth Itself, and He, as to the Divine Truth, which is the Word and which was God with God, descended and assumed the Human, that He might reduce to order all things which were in Heaven, and all things which were in Hell, and all things which were in the Church; since the power of Hell then prevailed over the power of Heaven, and on earth the power of evil over the power of good, and hence a total damnation stood before the doors and threatened. This impending damnation Jehovah God took away by His Human, which was the Divine Truth, and thus redeemed angels and men: and afterward in His Human He united the Divine Truth to the Divine Good, or the Divine Wisdom to the Divine Love, and thus returned into His Divine, in which He was from eternity, together with and in the glorified Human. These things are understood by this in John: "*The Word was with God, and God was the Word: and the Word was made flesh*" (i, 1, 14,) and in the same: "*I*

went forth from the Father, and came into the world: again I leave the world, and go unto the Father" (xvi, 28); and further by this: "*We know that the Son of God hath come, and hath given us understanding, that we may know the truth, and we are in the truth, in His Son Jesus Christ. He is the true God and eternal Life*" (John I Epist. v, 20, 21). From these things it is evident, that without the coming of the LORD into the world, no one could have been saved. It is similar at this day; wherefore, unless the LORD come again into the world in the Divine Truth, which is the Word, neither can any one be saved.

The singulars of faith on the part of man are,
God is One, in Whom is the Divine Trinity,
and He is the LORD GOD the Saviour Jesus
Christ.

Saving faith is to believe in Him.

Evils are not to be done, because they are of
the devil and from the devil.

Goods are to be done, because they are of God
and from God.

And these are to be done by man as from himself; but it is to be believed that they are
from the LORD with him and through him.

The first and second are of faith, the third and fourth are of charity, and the fifth is of the conjunction of charity and faith, thus of the LORD and man (*T. C. R. n. 2, 3*).

2.

THE FAITH IN A UNIVERSAL IDEA.

THE FAITH OF THE NEW HEAVEN AND THE NEW CHURCH IN THE UNIVERSAL IDEA is this: The LORD from eternity, who is Jehovah, came into the world, to subjugate the Hells and glorify His Human; and without this no mortal could have been saved; and they are saved who believe in Him.

It is said in the universal idea, because this is the universal of faith, and the universal of faith is that which must be in all and single things. It is a universal of faith, that God is one in Person and in Essence, in whom is the Trinity, and that the LORD is that God. It is a universal of faith, that no mortal could have been saved, unless the LORD had come into the world. It is a universal of faith, that He came into the world to remove Hell from man, and that He removed it, by combats against it and victories over it; thus He subjugated it, and reduced it to order, and under obedience to Himself. It is a universal of faith, that He came into the world, to glorify His Human, which He took on in the world, that is, unite it to the Divine from Which; thus He holds Hell in order, and under obedience, to eternity. Since this could not have been

done, except by temptations, even to the last of them, and the last of them was the Passion of the Cross, therefore He underwent that. These are the universals of faith concerning the LORD.

The universal of faith on the part of man is, that he believe in the LORD, for by believing in Him conjunction with Him is effected, by which is salvation. To believe in Him is to have confidence that He saves; and since no one can have confidence, but he that lives well, therefore this also is understood by believing in Him (*A. R.* n. 67).

3.

THE FAITH IN A SIMPLE FORM.

Faith Truly Saving is Faith in the Lord God the Saviour Jesus Christ.

There is one God, in whom is the Divine Trinity, and He is the LORD JESUS CHRIST.

Saving faith is to believe in Him.

Evils are to be shunned, because they are of the devil, and from the devil.

Goods are to be done, because they are of God, and from God.

And these are to be done by man as from himself; but it is to be believed that they are from the LORD with him and through him (*S. E.* n. 43).

These are the five precepts of regeneration for the New Church (*S. E.* n. 111).

4.

A SUMMARY OF THE FAITH OF THE NEW CHURCH.

The origin of the Faith of the New Church is spiritual, which is, by going to the Lord, learning truths from the Word, and living according to them.

The Esse of the Faith of the New Church is,
Confidence in the LORD GOD the Saviour
Jesus Christ.

Trust that he who lives well, and believes
aright, is saved by Him.

The Essence of the Faith of the New Church is,
Truth from the Word.

The Existence of the Faith of the New Church
is,

Spiritual sight.

Harmony of truths.

Conviction.

Acknowledgment inscribed upon the mind.

The States of the Faith of the New Church are,
Infant faith, adolescent faith, and adult faith.
Faith of genuine truth, and faith of the ap-
pearances of truth.

Faith of memory, faith of reason, and faith
of light.

Natural faith, spiritual faith, and celestial
faith.

Living faith, and miraculous faith.

Free faith, and faith compelled.

The Form itself of the Faith of the New Church, in the universal idea, and in the particular idea, may be seen in the *True Christian Religion*, numbers 2 and 3 (*T. C. R.* n. 344).

5.

A SUMMARY OF THE FAITH OF THE OLD CHURCH.

The Faith of the Old Church is a merely natural Faith, and is in itself a persuasion counterfeiting Faith, which is a persuasion of the false.

The denominations of the Faith of the Old Church are,

Spurious faith, in which falses are commingled with truths.

Meretricious faith from falsified truths, and adulterous faith from adulterated goods.

Closed or blind faith, which is a faith of things mystical; which are believed, although it is not known whether they be true or false; or whether they be above reason, or against reason.

Wandering faith, which is a faith in many gods.

Purblind faith, which is a faith in any other than the true God; and with Christians,

in any other than the LORD GOD the Saviour.

Hypocritical or Pharisaical faith, which is that of the mouth, and not of the heart.

Visionary and inverted faith, which is the appearance of the false as true, from ingenious confirmation (*T. C. R.* 345).

II.

THE COMMANDMENTS.

1.

THE UNIVERSAL LAW OF LIFE.

The laws of the Decalogue are not only civil and moral laws, but also Divine laws; and to act against them is not only to do evil to the neighbor, but to sin against God.

The Decalogue was holiness itself in the Israelitish Church.

The Decalogue, in the sense of the letter, contains the general precepts of doctrine and life; but, in the spiritual and celestial sense, all universally.

Thou shalt have no other God before my face.

Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him innocent that taketh His name in vain.

Remember the day of the Sabbath, to hallow it; six days shalt thou labor, and do all thy

work ; but the seventh day is the Sabbath to the LORD thy God.

Honor thy father and thy mother, that thy days may be prolonged, and that it may be well with thee in the land, which the LORD thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

Thou shalt not covet thy neighbor's house.

Thou shalt not covet thy neighbor's wife, nor his man-servant nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

The Ten Commandments contain all things which are of love to God, and all things which are of love toward the neighbor (*T. C. R.* n. 282-331).

2.

LOVE TO GOD AND THE NEIGHBOR.

The Commandments of the Decalogue contain all things which are of love to God, and of love toward the neighbor.

So far as man shuns evils, he wills goods, be-

cause evils and goods are opposites ; for evils are from Hell, and goods from Heaven ; wherefore, so far as Hell is removed, that is, evil, Heaven draws near, and man looks to good. That it is so, appears manifestly from eight commandments of the Decalogue, seen thus :

So far as any one does not worship other gods, he worships the true God.

So far as any one does not take the name of God in vain, he loves those things which are from God.

So far as any one wills not to commit murder, and to act from hatred and revenge, he wills well to his neighbor.

So far as any one wills not to commit adultery, he wills to live chastely with his wife.

So far as any one wills not to steal, he acquires sincerity.

So far as any one wills not to bear false witness, he wills to think and speak truths.

So far as any one does not covet the things which are his neighbor's, he wills that his neighbor should have that which is his own.

To these are to be added two canons for the use of the New Church :

No one can shun evils as sins, and do goods which are good before God, from himself ; but so

far as any one shuns evils as sins, he does goods, not from himself, but from the LORD.

Man ought to shun evils as sins, and fight against them, as of himself; and if he shunse evils from any other cause whatsoever, than because they are sins, he does not shun them, but only causes them not to appear before the world (*T. C. R.* n. 330).

3.

EVILS TO BE REMOVED AS SINS.

So far as evils are removed as sins, goods inflow, and man afterwards does goods, not from himself but from the Lord.

So far as man does not worship other gods, so far also as he does not love himself and the world above all things, the acknowledgment of God inflows from the LORD; and then he worships God, not from himself, but from the LORD.

So far as man does not profane the name of God, so far also as he shuns the lusts arising from the loves of self and of the world, he loves the holy things of the Word and of the Church; for these are the Name of God, and the lusts, arising from the loves of self and of the world, profane them.

So far as man shuns thefts, so also frauds and unlawful gains, sincerity and justice enter ; and he loves what is sincere and just, from sincerity and justice, and hence acts sincerely and justly, not from himself, but from the LORD.

So far as he shuns adulteries, so also unchaste and filthy thoughts, conjugal love enters, which is the inmost love of Heaven, in which love chastity itself resides.

So far as he shuns murders, so also deadly hatreds and revenge, which breathe murder, the LORD enters with mercy and love.

So far as he shuns false testimonies, so also lies and blasphemies, truth enters from the LORD.

So far as he shuns the lust of possessing the houses of others, so also the love and the lusts thence of possessing the goods of others, charity toward the neighbor enters from the LORD.

So far as he shuns the lust of possessing the wives, the servants, and the goods of others, so also the love and the lusts thence of ruling over others, love to the LORD enters.

In these eight precepts of the Decalogue, are contained the evils that are to be shunned ; but in the other two, the third and the fourth, are contained some things which are to be done, namely, that the Sabbath is to be hallowed, and that parents are to be honored (*A. E. n.* 949).

4.

NOTHING MORE HOLY.

The Commandments of the Decalogue, because they were the first-fruits of the Word, and thence the first-fruits of the Church about to be instituted with the Israelitish nation, and because they were, in a brief summary, a complex of all things of religion, by which there is conjunction of God with man, and of man with God, therefore they were so holy, that there is nothing more holy.

That the Commandments of the Decalogue were most holy, is evident from the following :

The LORD JEHOVAH Himself descended upon mount Sinai, in fire and with angels, and promulgated them with a living voice, and the mountain was hedged around, lest any one should draw near and die ;

Neither the priests nor the elders approached, but Moses alone ;

They were written upon two tables of stone, by the finger of God ;

When Moses brought those two tables down, the second time, his face shone ;

The tables were afterward laid up in the ark, and the ark inmost in the tabernacle ; and over

it was set the propitiatory, and upon this cherubs of gold ;

The inmost in the tabernacle, where the ark was, was called the holy of holies ;

Outside of the veil, within which the ark was, were arranged many things which represented the holy things of Heaven and the Church, which were :

The table overlaid with gold, upon which was the bread of faces ;

The golden altar, upon which the incense burned ;

The golden candlestick with seven lamps ;
And the curtains round about, of fine linen,
purple, and scarlet.

On account of the holiness of the tabernacle, from the law in the ark, and the presence of Jehovah in that law,

All the Israelitish people by command encamped in order around it, and marched in order after it ;

A pillar of cloud was over it by day, and a pillar of fire by night ;

Jehovah spoke with Moses upon the propitiatory between the cherubs ;

The ark was called *Jehovah there* ;

It was not lawful for Aaron to enter within the veil, except with sacrifice and incense, lest he should die.

Miracles were also done by the ark, where the law was, in which Jehovah was present,

The waters of the Jordan were divided, and the people passed over on dry ground ;

When it was carried around, the walls of Jericho fell ;

Dagon, the god of the Philistines, fell upon his face before it and lay upon the threshold of the temple ;

The Bethshemites were smitten, to the number of several thousands ;

Uzzah, because he touched it, died.

The ark was introduced by David into Zion with sacrifice and shouting ;

And afterward by Solomon into the temple at Jerusalem, where it became the inmost shrine.

From all of these things it is manifest, that the Decalogue was holiness itself in the Israelitish Church (*T. C. R.* 283).

III.

A SUMMARY EXPOSITION OF THE DOCTRINE OF THE NEW CHURCH.

1.

A DOCTRINE OF FAITH AND LIFE.

The doctrine of the New Church is not only a doctrine of Faith, but also a doctrine of Life.

1. The Churches, separated by the Reformation from the Roman Catholic Church, disagree in various things; but they all agree in the articles concerning the Trinity of Persons in the Divinity, the Origin of Sin from Adam, the Imputation of the Merit of Christ, and Justification by Faith alone.

The Roman Catholics, before the Reformation, taught the same things as the Reformed after it, concerning the four articles mentioned, except that they conjoined that Faith with Charity and Good Works.

The leading Reformers retained all the dogmas concerning these four articles, such as they were then, and had been, with the Roman Catholics,

but they separated Charity or Good Works from that Faith, and declared that they were not at the same time saving, in order that they might be totally severed from the Roman Catholics, as to the very essentials of the Church, which are Charity and Faith.

Nevertheless, the leading Reformers adjoined Good Works to their Faith, and also conjoined them, but in man as a passive subject, the Roman Catholics, however, in man as an active subject; and still there is actual conformity between them, as to faith, works, and merits.

The whole theology in the Christian world at this day, is founded on the idea of three Gods, arising from the doctrine of a Trinity of Persons.

The dogmas of that theology appear to be erroneous, after the idea of a Trinity of Persons, and thence of three Gods, is rejected, and the idea of one God, in whom is the Divine Trinity, is received in its place.

Then the Faith truly saving, which is the faith in one God, united with good works, is acknowledged and received.

The Faith truly saving in its simple form is this: There is one God, in Whom is the Divine Trinity, and that God is the LORD JESUS CHRIST. Saving faith is to believe in Him. Evils are to be shunned, because they are of the devil and from the devil. Goods are to be done, because

they are of God, and from God. And these are to be done by man as from himself, but it is to be believed, that they are from the LORD with him and by him.

2. The faith of the present day has separated religion from the Church, since religion consists in the acknowledgment of one God, and in the worship of Him from the faith of charity.

The faith of the present Church cannot be conjoined with charity, and produce any fruits, which are good works.

From the faith of the present Church, a worship of the mouth and not of the life flows forth, when yet the worship of the mouth is accepted by the LORD, according to the worship of the life.

The doctrine of the present Church is bound together by many paradoxes, which are to be embraced by faith; and therefore its dogmas enter into the memory only, and not into any understanding above the memory, but merely into confirmations below it.

The dogmas of the present Church cannot be learned and retained, except with great difficulty; nor can they be preached and taught, except with much care and caution, lest their nakedness appear, because true reason neither perceives nor receives them.

The doctrine of the faith of the present

Church ascribes human properties to God ; for example, that He viewed men from wrath, that He wished to be reconciled, that He is reconciled by love to His Son, and by intercession ; that He wished to be propitiated by the misery seen in the Son, and thus be brought back to mercy ; and that He imputes the justice of the Son to an unjust man, who supplicates from faith alone, and thus from an enemy makes him a friend, and from a child of wrath a child of grace.

From the faith of the present Church has been produced a monstrous progeny ; such as, instantaneous salvation from immediate mercy ; predestination ; no attention of God to the acts of man, but to faith alone ; that there is no bond between charity and faith ; that man in conversion is as a stock ; besides many more. The heresies, from the first ages to the present day, have sprung from no other source, than from a doctrine founded upon the idea of three Gods.

3. The last state of the present Church, when it is at an end, is meant by the Consummation of the Age, and the Advent of the LORD (Matthew xxiv, 3).

Infestation from falses, and thence the consummation of all truth, or desolation, at this day in the Christian Churches, is meant by the great affliction, such as was not from the beginning of the world, nor ever shall be (Matthew xxiv, 21).

That neither love, nor faith, nor the knowledges of good and truth, would be in the last time of the Christian Church, when it is at an end, is meant by these words in Matthew (xxiv, 29), *After the affliction of those days, the sun shall be obscured, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be commoved.*

They who are in the present justifying faith, are meant by the he-goats in Daniel, and in Matthew.

They, who have confirmed themselves in the present justifying faith, are meant by the dragon in the Apocalypse, by his two beasts, and by the locusts; and that faith itself confirmed, is there meant by the great city, which is spiritually called Sodom and Egypt, where the two witnesses were slain, as also by the pit of the abyss, out of which the locusts came.

Unless a New Church be established by the LORD, no one can be saved; this is meant by these words in Matthew (xxiv, 22), *Unless those days be shortened, no flesh can be saved.*

The opening and rejection of the dogmas of the faith of the present Church, and the revelation and reception of the dogmas of the faith of the New Church, is meant by these words in the Apocalypse, *He that sat upon the throne said, Behold, I make all things new; and He said, Write, for these words are true and faithful.*

The New Church, about to be established by the LORD, is the New Jerusalem treated of in the Apocalypse; and it is there called the Bride and Wife of the Lamb.

The faith of the New Church can by no means be together with the faith of the former Church; if they should be together, such a collision and conflict would take place, that everything of the Church would perish with man.

The Roman Catholics at this day know nothing of the imputation of the merit of Christ, and of justification by faith therein, into which their Church was initiated, because it lies altogether covered by their externals of worship, which are many; if therefore they recede in part from the externals of their worship, and immediately approach God the Saviour Jesus Christ, and receive the holy Eucharist in both kinds, they may be introduced into the New Jerusalem, that is, into the New Church of the LORD, more easily than the Reformed.

2.

IMPUTATION.

The Imputation of the justice or merit of Christ, enters at this day into the whole theology of the Reformed Christian world, and the faith of that Imputation is regarded as the only medium of salva-

tion ; it is therefore important that it be made known what Imputation is.

To every one after death is imputed the evil in which he is, and in like manner the good.

Every one has his own proper life.

The life of every one remains with him after death.

To an evil man is then imputed the evil of his life, and to a good man is imputed the good of his life.

The induction of the good of one upon another is impossible.

Every man is born in evil.

Man is led into good by the LORD through regeneration.

This is effected by faith in the LORD, and by a life according to His commandments.

Wherefore the good of one cannot by application be induced upon another, and thus imputed.

The faith of imputation, or application of the justice and merit of Christ, because it is impossible, is an imaginary faith (*Sum. Exp.* 109-111).

IV.

UNIVERSAL THEOLOGY OF THE NEW CHURCH.

1.

THE UNITY OF GOD.

The acknowledgment of God from a knowledge of Him, is the very essence and soul of all things in universal Theology.

The whole Sacred Scripture, and hence all the doctrines of the Churches in the Christian world teach, that God is, and that He is One.

There is a universal influx from God into the souls of men, that God is, and that He is One.

Hence it is, that in the whole world there is no nation, which has religion and sound reason, which does not acknowledge God, and that God is One.

As to what the one God is, nations and peoples have differed, and do differ, from many causes.

Human reason, from many things in the world, can perceive and conclude, if it will, that God is, and that He is One.

If God were not One, the universe could not have been created and preserved.

The man, who does not acknowledge God, is excommunicated from the Church, and damned.

With men, who do not acknowledge one God, but many, nothing of the Church coheres.

2.

THE DIVINE ESSE, WHICH IS JEHOVAH.

The Divine Esse is Esse itself, from which all things are, and which must be in all things, that they may be.

The one God is called Jehovah from Esse, because He alone is, was, and will be, and because He is the First and the Last, the Beginning and the End, the Alpha and the Omega.

The one God is Substance itself and Form itself, and angels and men are substances and forms from Him; and so far as they are in Him, and He in them, they are images and likenesses of Him.

The Divine Esse is Esse in itself, and at the same time Existere in itself.

The Divine Esse and Existere in itself cannot produce another Divine which would be Esse and

Existere in itself; consequently another God of the same essence is not possible.

A plurality of gods in the ancient ages, and also in the modern, has existed from nothing else than from not understanding the Divine Esse.

3.

THE INFINITY OF GOD.

The Infinity of God comprehends both Immensity and Eternity, but it transcends the finite, and the knowledge of it a finite mind; still it may in some measure be perceived.

God, since He is and exists in Himself, and all things in the universe are and exist from Him, is Infinite.

God, since He was before the world, thus before spaces and times arose, is Infinite.

God, after the world was made, is in space without space, and in time without time.

The Infinity of God in relation to spaces, is called Immensity, and in relation to times is called Eternity; and although there are these relations, still there is nothing of space in His Immensity, and nothing of time in His Eternity.

Illustrated reason, from very many things in the world, can see the Infinity of God.

Every created thing is finite, and the Infinite is in finites, as in receptacles, and in men as in its images.

4.

THE ESSENCE OF GOD, WHICH IS THE DIVINE LOVE
AND THE DIVINE WISDOM.

The Esse of God is more universal than the Essence of God, as the Infinity is more universal than the Love of God. The Esse of God enters into the Essence, as an adjunct, cohering, determining, forming, and at the same time elevating.

God is Love itself and Wisdom itself, and these two make His Essence.

God is Good itself and Truth itself, because Good is of Love and Truth is of Wisdom.

God, because He is Love itself and Wisdom itself, is Life itself, which is Life in itself.

Love and Wisdom in God make one.

The Essence of Love is to love others outside of itself, to will to be one with them, and to make them happy from itself.

These things of the Divine Love were the cause of the creation of the universe, and they are the cause of its preservation.

5.

THE OMNIPOTENCE, OMNISCIENCE, AND OMNIPRESENCE OF GOD.

Infinity, Immensity, and Eternity pertain to the Divine Esse, and Omnipotence, Omniscience, and Omnipresence to the Divine Essence.

The Divine Wisdom from the Divine Love has Omnipotence, Omniscience, and Omnipresence.

The Omnipotence, Omniscience, and Omnipresence of God cannot be cognized, unless it be known what order is, and unless these things be known, that God is order, and that together with the creation He introduced order into the universe, and into all and single things of it.

The Omnipotence of God, in the universe, and in all and single things of it, proceeds and operates according to the laws of His order.

God is Omniscient, that is, perceives, sees, and knows all and single things, even to the most minute, which are done according to order; and from these, also the things which are done contrary to order.

God is Omnipresent from the firsts to the ultimates of His order.

Man was created a form of Divine Order.

Man is so far in power against the evil and the

false from the Divine Omnipotence, and he is so far in wisdom concerning good and truth from the Divine Omniscience, and he is so far in God from the Divine Omnipresence, as he lives according to Divine Order.

6.

THE CREATION.

A just idea of the Creation of the Universe cannot be procured without some universal knowledges, which put the understanding in a state of perception.

There are two worlds, the spiritual world, in which angels and spirits are, and the natural world, in which men are.

In each world there is a sun, and the sun of the spiritual world is pure Love from Jehovah God, who is in the midst of it; from that sun proceed heat and light, and the heat thence proceeding in its essence is Love, and the light thence proceeding in its essence is Wisdom; and these two affect the will and understanding of man, the heat his will, and the light his understanding; but the sun of the natural world is pure fire, and therefore the heat thence is dead, likewise the light; and they serve spiritual heat and light for clothing and support, that they may pass to man.

The two things, which proceed from the sun of the spiritual world, and hence all the things that exist there by them, are substantial, and are called spiritual; and the two similar things which proceed from the sun of the natural world, and hence all the things that exist here by them, are material, and are called natural.

In each world there are three degrees, which are called degrees of altitude, and hence, three regions, according to which the three angelic Heavens are arranged, and according to which human minds are arranged, which thus correspond to the three angelic Heavens; and the remaining things both here and there are arranged in like manner.

There is a correspondence between the things which are in the spiritual world, and those which are in the natural world.

There is order, into which all and single things of both worlds were created.

An idea concerning these things is to be procured first of all; unless this be done, the human mind, from mere ignorance concerning them, would fall easily into an idea of the creation of the universe by nature, and from ecclesiastical authority alone, would say that nature was created by God; but, because it knows not how, if it scrutinizes interiorly concerning this thing, it falls prone into naturalism, which denies God.

7.

THE LORD THE REDEEMER.

Knowledge concerning the Lord exceeds in excellence all the knowledges which are in Heaven and in the Church.

Jehovah God, the Creator of the universe, descended and assumed the Human, to redeem and save men.

He descended as the Divine Truth, which is the Word, and yet He did not separate the Divine Good.

He assumed the Human according to Divine Order.

The Human, by which He sent Himself into the world, is what is called the Son of God.

The LORD, by acts of Redemption, made Himself Justice.

By the same acts He united Himself to the Father, and the Father Himself to Him; also according to Divine Order.

Thus God was made Man, and Man God, in One Person.

The progression to Union was the state of His Exinanition, and the Union itself is the state of His Glorification.

Hereafter no Christian can come into Heaven,

unless he believes in the LORD GOD the Saviour, and goes to Him alone.

The LORD, before His Coming into the world, was present with the men of the Church, but mediately through angels, who represented Him; but after His Coming, He is present with the men of the Church immediately.

8.

REDEMPTION.

There are two things, for which the Lord came into the world, and by which He saved men and angels, Redemption and the Glorification of His Human. These two are distinct from each other, but they make one for salvation.

Redemption was the subjugation of the Hells, and the ordination of the Heavens, and thereby the preparation for a new spiritual Church.

Without that Redemption no man could have been saved, nor could the angels have subsisted in a state of integrity.

The LORD thus redeemed not only men, but also angels.

Redemption was a work purely Divine.

Redemption could not have been effected except by God incarnate.

The Passion of the Cross was the last temptation which the LORD, as the Greatest Prophet, sustained ; and it was the means of the Glorification of His Human, that is, of Union with the Divine of His Father, and not Redemption.

That the Passion of the Cross was Redemption itself, is a fundamental error of the Church ; and that error, together with the error concerning three Divine Persons from eternity, has perverted the whole Church, so far that not anything spiritual is left remaining in it.

9.

THE HOLY SPIRIT.

The Holy Spirit is not a God by Himself, but by Him in the Word is understood the Divine Operation proceeding from the One and Omnipresent God.

The Holy Spirit is the Divine Truth, and also the Divine Virtue and Operation, proceeding from the one God, in whom is the Divine Trinity, thus from the LORD GOD the Saviour.

The Divine Virtue and Operation, which is understood by the Holy Spirit, is in general reformation and regeneration ; and according to these, renovation, vivification, sanctification, and justification ; and according to these, purification

from evils and remission of sins, and finally, salvation.

The Divine Virtue and Operation, which is understood by the sending of the Holy Spirit, with the clergy in particular, is illustration and instruction.

The LORD operates these virtues in those who believe in Him.

The LORD operates of Himself from the Father, and not the reverse.

The spirit of man is his mind, and whatever proceeds from it.

In the Word of the Old Testament, the Holy Spirit is nowhere mentioned, but only the Spirit of Holiness; and it is nowhere said that the prophets spoke from the Holy Spirit, but from Jehovah; but it is otherwise in the New Testament.

10.

THE DIVINE TRINITY.

When the Divine Trinity is known, a just idea of God may be obtained; for on this depends the whole body of Theology, as a chain on its staple. Every one is allotted his place in the Heavens, according to his idea of God.

There is a Divine Trinity, which is Father, Son, and Holy Spirit.

These three, Father, Son, and Holy Spirit, are the three essentials of one God, which make one, as soul, body, and operation with man.

Before the world was created, this Trinity was not; but, after the world was created, when God became incarnate, it was provided and made, and then in the LORD GOD, the Redeemer and Saviour, Jesus Christ.

A Trinity of Divine Persons from eternity, or before the world was created, is, in the ideas of thought, a Trinity of Gods; and this cannot be abolished by the oral confession of one God.

A Trinity of Persons was unknown in the Apostolic Church, but it arose from the Nicene Council, and was thence introduced into the Roman Catholic Church, and from this into the Churches separated from it.

From the Nicene and Athanasian Trinity together, a faith in three Gods arose, which has perverted the whole Christian Church.

Hence that abomination of desolation and affliction, such as has not been, nor will be, which the LORD predicted in *Daniel* and the *Evangelists*, and in the *Apocalypse*.

Hence also it is, that unless a New Heaven and a New Church be built by the LORD, no flesh can be saved.

From a Trinity of Persons, each of whom singly is God, according to the Athanasian Creed,

many dissonant and heterogeneous ideas concerning God have existed, which are phantasies and abortions.

11.

THE SACRED SCRIPTURE.

Jehovah Himself, the God of Heaven and Earth, spoke the Word by Moses and the Prophets; and the Lord the Saviour, who is Jehovah, spoke the Word in the Evangelists, from His own mouth, or from the Spirit of His mouth, which is the Holy Spirit, by His twelve Apostles.

1. The Sacred Scripture, or the Word, is the Divine Truth itself.

In the Word there is a spiritual sense, hitherto unknown.

What the spiritual sense is, does not appear in the sense of the letter.

The spiritual sense is in all and single things of the Word.

The LORD, when He was in the world, spoke by correspondences, thus spiritually, when He spoke naturally.

It is from the spiritual sense that the Word is Divinely inspired, and holy in every syllable.

The spiritual sense of the Word has been hitherto unknown.

The spiritual sense of the Word will not hereafter be given to any one, unless he be in genuine truths from the LORD.

From the Word in its spiritual sense wonderful things appear in the spiritual world.

The sense of the letter of the Word is the basis, the continent, and the firmament of its spiritual and celestial sense.

Divine Truth, in the sense of the letter of the Word, is in its fullness, in its holiness, and in its power.

The truths of the sense of the letter of the Word are understood by the precious stones, of which the foundations of the New Jerusalem consisted.

The goods and truths of the sense of the letter of the Word are understood by the urim and thummim in the ephod of Aaron. Truths and goods in ultimates, such as are in the sense of the letter of the Word, are understood by the precious stones in the garden of Eden, in which the King of Tyre is said to have been.

The same were represented by the curtains, veils, and columns of the tabernacle.

Likewise by the externals of the temple at Jerusalem.

The Word in its glory was represented in the LORD, when He was transformed.

The power of the Word in ultimates was represented by the Nazarites.

The power of the Word is ineffable.

2. The doctrine of the Church is to be drawn from the sense of the letter of the Word, and confirmed by it.

The Word without doctrine is not understood.

The genuine truth, which will be of doctrine, in the sense of the letter of the Word, does not appear to others, than those who are in illustration from the LORD.

By the sense of the letter of the Word there is conjunction with the LORD, and consociation with the angels.

The Word is in all the Heavens, and thence is angelic wisdom.

The Church is from the Word, and it is such with man, as is his understanding of the Word.

In the every thing of the Word is the marriage of the LORD and the Church, and hence the marriage of good and truth.

Heresies may be taken from the sense of the letter of the Word, but to confirm them is damnable.

Many things in the Word are appearances of truth, in which genuine truths lie hidden.

By confirming the appearances of truth fallacies exist.

The sense of the letter of the Word is a guard for the genuine truths, which are concealed.

The sense of the letter of the Word was represented by cherubim, and is signified by them in the Word.

The LORD fulfilled in the world all things of the Word, and by this He became the Word, that is, the Divine Truth, even in ultimates.

Before this Word, which is at this day in the world, there was a Word, which was lost.

By the Word those also have light, who are out of the Church, and have not the Word.

Without the Word, no one would have any knowledge of God, of Heaven and Hell, of the life after death, and still less, of the LORD.

12.

FAITH.

Faith is first in time, but Charity is first in end.

1. Saving Faith is in the LORD GOD the Saviour Jesus Christ.

Since He is the visible God, in whom is the invisible.

Faith in the sum is, that he who lives well, and believes aright, is saved by the LORD.

The first of Faith in Him is the acknowledgment that He is the Son of God.

Man receives Faith by going to the LORD, learning truths from the Word, and living according to them.

Faith merely natural is a persuasion counterfeiting Faith.

The abundance of truths, cohering as in a bundle, exalts and perfects faith.

The truths of Faith are capable of being multiplied to infinity.

There is a disposition of the truths of faith into a series, thus, as it were, into bundles. According to the abundance and coherence of truths, faith is perfected.

The truths of faith, however numerous they are, and however diverse they appear, make one from the LORD.

The LORD is the Word, the God of Heaven and Earth, the God of all flesh, the God of the vineyard or the Church, the God of Faith, and the Light itself, the Truth, and eternal Life.

Faith without Charity is not Faith, and Charity without Faith is not Charity, and neither lives except from the LORD.

Man can procure for himself faith, charity, and the life of faith and charity; still nothing of faith, nothing of charity, and

nothing of the life of each, is from man, but from the LORD alone.

There is a distinction between natural faith and spiritual faith, and the latter is interiorly in the former from the LORD.

2. The LORD, Charity, and Faith make one, as life, will, and understanding in man ; and if they are divided, each perishes, as a pearl reduced to powder.

The LORD, with all His Divine Love, with all his Divine Wisdom, thus with all His Divine Life, inflows with every man.

Consequently, the LORD, with all the essence of Faith and Charity, inflows with every man.

The things which inflow from the LORD are received by man, according to his state and form.

But the man who divides the LORD, Charity, and Faith, is not a form receiving but a form destroying.

The LORD is Charity and Faith in man, and man is Charity and Faith in the LORD.

Conjunction with God is that by which man has salvation and eternal life.

Conjunction with God the Father is not possible, but with the LORD, and by Him with God the Father.

Conjunction with the LORD is reciprocal, which is, that man is in the LORD, and the LORD in man.

This reciprocal conjunction of the LORD and man is effected by Charity and Faith.

Charity and Faith are together in Good Works.

Charity is to will well, and Good Works are to do well from willing well.

Charity and Faith are only mental and perishable, unless, when it can be done, they are determined into acts, and coexist in them.

Charity alone does not produce Good Works, still less Faith alone, but Charity and Faith together.

There is true faith, spurious faith, and hypocritical faith.

The Christian Church began from its cradle to be infested and torn asunder by schisms and heresies.

There is one only true Faith, which is in the LORD GOD the Saviour Jesus Christ; and it is with those who believe Him to be the Son of God, the God of Heaven and Earth, and one with the Father.

Spurious faith is every faith that recedes from the one only true Faith, and it is with those who ascend some other way,

and regard the LORD not as God, but only as a man.

Hypocritical faith is no faith.

There is no faith with the evil.

The evil have no faith, because evil is of Hell, and faith is of Heaven.

All those in Christendom have no faith who reprobate the LORD and the Word, although they live morally, and speak, teach, and write rationally, even concerning faith.

13.

CHARITY AND GOOD WORKS.

Charity is the complex of all things of good, which a man does to the Neighbor, and Faith is the complex of all things of truth, which a man thinks concerning God and things Divine.

There are three universal loves, the love of Heaven, the love of the world, and the love of self.

These three loves, when they are rightly subordinated, perfect man; but when they are not rightly subordinated, they pervert and invert him.

Every man in the singular is the neighbor who is to be loved, but according to the quality of his good.

Man in the plural, which is a lesser and greater society, and man in the composite of these, which is the country, is the neighbor that is to be loved.

The Church is the neighbor which is to be loved in a superior degree, and the kingdom of the LORD in the supreme.

To love the neighbor, regarded in itself, is not to love the person, but the good which is in the person.

Charity and Good Works are two distinct things, as willing well and doing well.

Charity itself is to act justly and faithfully in the office, business, and work, in which any one is, and with whom he has any intercourse.

The benefactions of Charity are, to give to the poor, and to help the needy, but with prudence.

There are duties of Charity ; some public, some domestic, and some private.

The diversions of Charity are dinners, suppers, and social parties.

The first thing of Charity is to remove evils, and the second is to do goods, which are of use to the neighbor.

Man, in the exercises of Charity, does not place merit in works, when he believes that all good is from the LORD.

A moral life, when it is at the same time spiritual, is Charity.

The friendship of love contracted with a man, of whatsoever quality he is, as to the spirit, is detrimental after death.

There is spurious charity, hypocritical charity, and dead charity.

The friendship of love among the evil, is intestine hatred for each other.

Love to God, and love toward the neighbor are conjoined.

14.

FREE WILL.

Free Will in spiritual things, is given to man from the womb, even to the end of life in the world, and afterwards to eternity.

In the garden of Eden were placed two trees, one of life and the other of the knowledge of good and evil, which signifies that Free Will in spiritual things is given to man.

Man is not life, but is a receptacle of life from God.

Man, so long as he lives in the world, is held in the middle between Heaven and Hell, and there in spiritual equilibrium, which is Free Will.

From the permission of evil, in which is the internal man of every one, it is evidently manifest that man has Free Will in spiritual things.

Without Free Will in spiritual things, the Word would not be of any use, nor the Church anything.

Without Free Will in spiritual things, there would not be anything of man, by which he could conjoin himself in turn to the LORD, and thence no imputation, but mere predestination, which is detestable.

Without Free Will in spiritual things, God would be the cause of evil, and thus there would be no imputation of charity and faith.

Every spiritual thing of the Church, which enters in freedom, and is received from freedom, remains ; but not the reverse.

The voluntary and intellectual of man are in this Free Will ; but the doing of evil in both worlds, the spiritual and the natural, is restrained by laws, since otherwise society would perish in both.

If men had not Free Will in spiritual things, all in the whole earth might be led within one day to believe in the LORD ; but this cannot be done, because that which is not received by man from Free Will, does not remain.

Miracles are not done at this day, because they take away Free Will in spiritual things, and compel.

15.

REPENTANCE.

No man can be regenerated, until the more grievous evils, which make him detestable before God, are removed, and these are removed by Repentance.

Repentance is the first thing of the Church with man.

Contrition, of which it is at the present day said, that it precedes faith, and is followed by the consolation of the Gospel, is not Repentance.

Oral confession alone, that one is a sinner, is not Repentance.

Man is born into evils of every kind, and unless he removes them in part by Repentance, he remains in them, and he who remains in them, cannot be saved.

The knowledge of sin, and the exploration of some one sin in one's self, begins Repentance.

Actual Repentance is to explore one's self, to know and acknowledge one's sin, to make supplication to the LORD, and to begin a new life.

True Repentance is to explore, not only the acts of one's life, but also the intentions of his will.

Those also repent, who do not explore themselves, but still desist from evils, because they

are sins ; and this Repentance is done by those, who do the works of charity from religion.

Confession ought to be made before the LORD God the Saviour, and then supplication for help and power to resist evils.

Actual Repentance is easy with those who have done it several times, but very difficult to those who have not done it.

He who has never repented, or has not looked into and examined himself, at length does not know what damnable evil is, nor what saving good is.

16.

REFORMATION AND REGENERATION.

Man must enter and undergo two states, while from natural he becomes spiritual, the first is called Reformation, and the second Regeneration.

A man, unless he be born again, and, as it were, created anew, cannot enter into the kingdom of God.

The new generation or creation is effected by the LORD alone, by means of charity and faith, man co-operating.

Since all have been redeemed, all can be regenerated, every one according to his state.

Regeneration is effected comparatively as a

man is conceived, carried in the womb, born, and educated.

The first act of the new generation is called Reformation, which is of the understanding, and the second act is called Regeneration, which is of the will, and thence of the understanding.

The internal man is first to be reformed, and by this the external, and man is thus regenerated.

When this takes place, a combat arises between the internal and external man, and then that which conquers has dominion over the other.

The regenerate man has a new will and a new understanding.

The regenerate man is in communion with the angels of Heaven, and the unregenerate man with the spirits of Hell.

So far as man is regenerated, sins are removed, and this removal is the remission of sins.

Regeneration is not possible without free will in spiritual things.

Regeneration is not possible without truths, by which faith is formed, and with which charity conjoins itself.

17.

IMPUTATION.

The Faith of the present Church is not Christian, because it differs from the Word, and the Imputation of that Faith is vain, because the merit of Christ is not imputable. The merit of the Lord is Redemption, a work purely Divine, and cannot be applied, ascribed, and imputed to man, any more than the creation and conservation of the universe.

The Faith of the present Church, which alone is held to justify, and Imputation, make one.

The Imputation, which is of the present Faith, is two-fold, one of the merit of Christ, and the other of salvation thence.

The Faith, which imputes the merit and justice of Christ the Redeemer, first arose from the decree of the Nicene Synod concerning three Divine Persons from eternity, which Faith, from that time to the present, has been received by the whole Christian world.

The Faith, which imputes the merit of Christ was not known in the Apostolic Church, and is nowhere meant in the Word.

The Imputation of the merit and justice of Christ is impossible.

There is Imputation, but of good and evil, and at the same time of faith.

The Faith and Imputation of the New Church can by no means be together with the Faith and Imputation of the former Church; and if they are together, such a collision and conflict takes place, that everything of the Church perishes with man.

The LORD imputes good to every man, and Hell imputes evil to every man.

Faith, with whatsoever it conjoins itself, makes a sentence; if true Faith conjoins itself with good, a sentence is made for eternal life; but if Faith conjoins itself with evil, a sentence is made for eternal death.

Thought is imputed to no one, but will.

18.

BAPTISM.

When the Lord came into the world, He abrogated the representatives, which were all external, and instituted a Church, all things of which should be internal. Of all those representatives, He retained only two, Baptism instead of washings, and the Holy Supper instead of the lamb of the daily sacrifice, and of the passover.

Without a knowledge of the spiritual sense of the Word, no one can know what the two sacra-

ments, Baptism and the Holy Supper, involve and effect.

By the washing, which is called Baptism, is meant spiritual washing, which is purification from evils and falses, and thus regeneration.

Baptism was instituted in the place of circumcision, because by the circumcision of the foreskin was represented the circumcision of the heart, to the end that an internal Church might succeed the external Church, which, in all and single things, figured the internal.

The first use of Baptism is introduction into the Christian Church, and at the same time insertion among Christians in the spiritual world.

The second use of Baptism is, that the Christian may know and acknowledge the LORD JESUS CHRIST, the Redeemer and Saviour, and follow Him.

The third use of Baptism, which is the final use, is, that man may be regenerated.

By the Baptism of John, a way was prepared that Jehovah the LORD might descend into the world, and perform Redemption.

19.

THE HOLY SUPPER.

The two sacraments, Baptism and the Holy Supper, are the most holy things of worship in the

Christian Church ; they are as two gates to eternal life. There are no more universal gates.

Without a knowledge of the correspondence of natural things with spiritual, no one can know the uses of the Holy Supper.

From correspondences known, it may be known what is understood by the flesh and blood of the LORD, and by the bread and wine ; namely, the Divine Good of His Love, and all the good of charity ; and the Divine Truth of His Wisdom, and all the truth of faith ; and by eating appropriation.

From these things understood, it may be comprehended that the Holy Supper contains, universally and singularly, all things of the Church and all things of Heaven.

The whole of the LORD is in the Holy Supper, and the whole of His Redemption.

The LORD is present, and opens Heaven to those who go to the Holy Supper worthily ; and He is also present with those who go unworthily, but to these He does not open Heaven ; consequently, as Baptism is introduction into the Church, so the Holy Supper is introduction into Heaven.

Those go to the Holy Supper worthily, who are in faith in the LORD, and in charity toward the neighbor, thus who are regenerate.

Those who go to the Holy Supper worthily, are in the LORD and the LORD in them ; consequently, by the Holy Supper conjunction is effected with the LORD.

The Holy Supper is to those who go worthily a sign and a seal that they are the sons of God.

20.

THE ADVENT OF THE LORD.

The Consummation of the Age is the last time of the Christian Church, when the Lord comes and institutes a New Church; into which all may be gathered, who believe in Him and live according to His Commandments.

The Consummation of the Age is the last time or end of the Church.

Now is the last time of the Christian Church, which was predicted and described by the LORD in the *Evangelists* and in the *Apocalypse*.

The last time of the Christian Church is the very night in which the former Churches have come to an end.

After this night the morning follows, and this is the Advent of the LORD.

The Advent of the LORD is not to destroy the visible heaven, and the habitable earth, and to create a new heaven and a new earth, as many

have hitherto supposed, from not understanding the spiritual sense of the Word.

This Advent of the LORD, which is the second, exists, that the evil may be separated from the good, and that those may be saved who have believed and do believe in Him, and that from them a New Angelic Heaven may be formed, and a New Church on the earth; and without this no flesh could be saved.

The Second Advent of the LORD is not in Person, but in the Word, which is from Him, and is Himself.

This Second Advent of the LORD is effected by means of a man, before whom He has manifested Himself in Person, and whom He has filled with His Spirit, to teach the doctrines of the New Church by the Word from Him.

This is understood by the New Heaven and the New Earth, and by the New Jerusalem descending thence, in the *Apocalypse*.

This New Church is the Crown of all the Churches, that have hitherto been in the world.

V.

SUMMARIES OF THE CORONIS, OR AP- PENDIX TO THE UNIVERSAL THEOLOGY.

1.

CONSUMMATION OF THE OLD CHURCH, AND INSTI- TUTION OF THE NEW.

When the Church is consummated, the Lord comes, and institutes a New Church.

1. Four Churches have been upon this earth since the day of creation: the Adamic, the Noahitic, the Israelitish, and the Christian.

Each Church had four periods, or successive states, which are understood in the Word by morning, day, evening, and night.

Four successive changes of state have followed in each Church: *first*, the appearing of the LORD JEHOVIAH and Redemption, and then its morning, or rise; *second*, its instruction, and then its noon, or progression; *third*, its decline, and then its evening, or vastation; *fourth*, its end, and then its night, or consummation.

After consummation, the LORD JEHOVIH appears, effects judgment, separates the good from the evil, elevates the good to Himself into Heaven, and removes the evil from Himself into Hell.

After these things, the LORD JEHOVIH forms a new Heaven and a new Hell, and induces order upon each, that they may stand under His auspices, and obedience, to eternity.

The LORD JEHOVIH, from this new Heaven, derives and produces a new Church upon the earth, which is done by revelation from His own mouth, or from His Word, and by inspiration.

This Divine Work collectively is called Redemption, without which no man could be saved, because no man could be regenerated.

After these four Churches a new Church will arise, which will be truly Christian. This Church was predicted in *Daniel*, and in the *Apocalypse*, and by the LORD Himself in the *Evangelists*, and was expected by the Apostles.

2. The Church declines successively from the truths of faith, and the goods of charity ; and so also from the spiritual understanding, and genuine sense, of the Word.

The Church in consequence recedes successively from the LORD, removes Him from itself, and draws to its end.

The end of the Church is, when there is no

longer any truth of faith, and any genuine good of charity.

When the Church is at an end, it is in falses and thence in evils, and in evils and thence in falses.

Hence, out of those who depart from the world, Hell increases, rising up toward Heaven, and interposing itself between Heaven and the Church, as a black cloud between the sun and the earth.

This interposition prevents any truth of faith, and thence any good of charity, from penetrating to the men of the Church; but instead of these, truth falsified, which in itself is false, and good adulterated, which in itself is evil.

Then naturalism and atheism together invade the Church.

This state of the Church is understood and described in the Word by vastation, desolation, and consummation.

While vastation continues, and before consummation arrives, the Coming of the LORD is announced, and Redemption by the LORD, and after this a New Church.

3. Redemption, by which alone is salvation, was effected by Jehovah God incarnate, who is our LORD JESUS CHRIST.

The first act of Redemption was the total subjugation of the Hells.

The second, was the separation of the evil from the good, and the casting of the evil into Hell, and the elevation of the good into Heaven.

And lastly, the ordination of all things in Hell, and of all things in Heaven; and at the same time instruction in the truths which are of faith, and in the goods which are of charity; and thus the institution of a New Church.

The final and efficient cause of Redemption was the regeneration of man, and by this salvation.

Since the LORD alone is the Redeemer, He alone is the Regenerator, and thus He alone is the Saviour.

4. The LORD by His first Coming, and by the Redemption then effected, could not form a New Heaven, and from this Heaven a New Church of Christians, because there were no Christians as yet; but men became Christians successively, by the preachings and writings of the Apostles.

Neither could it be effected afterwards, since from the beginning so many heresies broke into the Church, that scarcely any doctrine of faith appeared in its own light.

And at length the Apostolic doctrine was rent, torn asunder, and adulterated by nefarious heresies.

Since the LORD foresaw these things, therefore

in order that man might be saved, He promised that He would again come into the world, and effect Redemption, and thus institute a New Church, which would be a Church truly Christian.

The LORD Himself foretold His second Coming, and the Apostles often prophesied concerning it, and John openly in the *Apocalypse*.

In like manner of the New Church, which is understood by the New Jerusalem in the *Apocalypse*.

This second Redemption is effected in like manner as the first, namely, by the total subjugation of the Hells, by the separation of the evil from the good, by the casting of the evil into Hell, and the elevation of the good into Heaven, by the ordination of all things in Hell and of all things in Heaven, and at the same time by instruction in the truths of faith and the goods of charity ; and, lastly, by the institution of a New Church, and the regeneration of the men of the Church, as the final and efficient cause.

5. The falses, which have hitherto desolated the Christian Church, and at length consummated it, were principally the following :

They receded from the worship of the LORD, preached by the Apostles, and from faith in Him ;

They separated the Divine Trinity from the LORD, and transferred it to three Divine Persons, consequently to three Gods ;

They divided saving faith among these three Persons ;

They separated charity and good works from that faith, as not being at the same time saving ;

They deduced justification from that faith alone, that is, the remission of sins, regeneration, and salvation, without the co-operation of man ;

They took away from man free will in spiritual things, thus establishing that God alone operates in man, and man on his part not at all ;

The necessary consequence was predestination, by which religion is abolished ;

They made the passion of the cross to be Redemption itself.

Falses burst forth in such abundance from these, that not any genuine truth was left, which was not falsified, nor any genuine good, which was not adulterated.

The Church knows nothing of this its desolation, and consummation, and cannot know anything, until the Divine Truths revealed by the LORD in the work, entitled *The True Christian Religion*, be seen in the light, and acknowledged.

The Word is thus so obscured and darkened, that no truth any longer appears in it.

6. This New Christian Church will not be established, as the former, by miracles; but instead of miracles, the spiritual sense of the Word is revealed, the spiritual world discovered, and the quality of Heaven and Hell manifested, also that a man lives a man after death; which surpass all miracles.

This New Church, truly Christian, which the LORD is at this day establishing, will endure to eternity, and was foreseen from the creation of the world; it will be the Crown of the four preceding Churches, because it will have true faith and true charity.

In this New Church there will be spiritual peace, glory, and internal blessedness of life.

These things will be in this New Church, because of conjunction with the LORD, and by Him with God the Father.

The whole Christian world is invited to this Church, and exhorted worthily to receive the LORD, who has foretold that He will come into the world for this Church and to it.

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2.

REDEMPTION.

The Redemption, effected by the Lord when He was in the world, was the subjugation of the Hells, the ordination of the Heavens, and thereby the preparation for a new spiritual Church.

Liberation from enemies, is that which in the Word is called Redemption.

Consequently, Redemption is a liberation from evils and falses, which, being from Hell, are spiritual enemies; for they kill souls, as natural enemies kill bodies.

Hence it is evident, that the first act of Redemption, performed by the LORD, was the separation of the evil from the good, and the elevation of the good to Himself in Heaven, and the removal of the evil from Himself into Hell; the good were thus liberated from the evil. This first act of Redemption is the last Judgment.

The second act of Redemption was the co-ordination of all things in the Heavens, and the subordination of all things in Hell, by which the good were still more distinctly separated and liberated from the evil; and this is the New Heaven and the New Hell.

The third act of Redemption was the revelation of truths from the New Heaven, and thence the raising up and establishment of a New

Church on earth, by which the good were further separated and liberated from the evil, and are hereafter separated and liberated.

The final cause of Redemption was the possibility that the LORD, from His Divine Omnipotence, might regenerate and thus save man; for unless a man be regenerated he cannot be saved (*John* iii, 3).

The regeneration of man, since it is a separation and liberation from evils and falses, is a particular Redemption by the LORD, existing from His general redemption.

With those who are regenerated, evils are first separated from goods, and this is like the Judgment; afterwards goods are bound together into one, and disposed in a heavenly form, and this is like the New Heaven; lastly a New Church is implanted and produced thereby, whose internal is Heaven; and the external from the internal, thus both together with man, is what is called the Church.

All are redeemed, since all who reject the falses of the former Church, and receive the truths of the New Church, can be regenerated; still the regenerate are properly the redeemed.

The goal of Redemption, and the palm of the redeemed, is spiritual peace.

A Redemption has at this day been accomplished by the LORD, because now is His Second Advent, according to prediction (*Coronis*, n. 21).

VI.

THE FOUR DOCTRINES.

1.

THE LORD.

There is one God, in whom is the Divine Trinity of Father, Son, and Holy Spirit; and this one God, in His Divine Human, is the Lord Jesus Christ.

The whole Sacred Scripture is concerning the LORD, and the LORD is the Word.

That the LORD fulfilled all things of the Law, means that He fulfilled all things of the Word.

The LORD came into the world to subjugate the Hells and glorify His Human; and the Passion of the Cross was the last combat, by which He fully conquered the Hells, and fully glorified His Human.

The LORD, by the Passion of the Cross, did not take away sins, but He bore them.

The imputation of the merit of the LORD, is nothing else than the remission of sins after repentance.

The LORD, as to the Divine Human, is called

the Son of God, and as to the Word, the Son of Man.

The LORD made His Human Divine, from the Divine in Himself, and He thus became one with the Father.

The LORD is GOD Himself, from whom, and concerning whom, the Word is.

God is One, and the LORD is that God.

The Holy Spirit is the Divine proceeding from the LORD, and this is the LORD Himself.

The Doctrine of the Athanasian Faith agrees with the truth, if only by a Trinity of Persons is understood the Trinity of a Person, which is in the LORD.

A New Church is understood by the New Jerusalem, in the *Apocalypse*.

2.

THE SACRED SCRIPTURE.

The Word is from God, Divinely Inspired, and Holy in every syllable.

The Sacred Scripture, or the Word, is the Divine Truth itself.

In the Word there is a spiritual sense, hitherto unknown.

The sense of the letter of the Word is the basis,

the continent, and the firmament, of its spiritual and celestial senses.

Divine Truth, in the sense of the letter of the Word, is in its fullness, in its holiness, and in its power.

The doctrine of the Church, is to be drawn from the sense of the letter of the Word, and confirmed by it.

By the sense of the letter of the Word, there is conjunction with the LORD, and consociation with the angels.

The Word is in all the Heavens, and thence is angelic wisdom.

The Church is from the Word, and it is such with man, as is his understanding of the Word.

In every thing of the Word is the marriage of the LORD and the Church, and thence the marriage of good and truth.

Heresies may be taken from the sense of the letter of the Word, but to confirm them is damnable.

The LORD came into the world to fulfill all things of the Word, and by this He became Divine Truth, or the Word, even in ultimates.

Before this Word, which is at the present day in the world, there was a Word, which was lost.

By the Word those also have light, who are out of the Church, and have not the Word.

Without the Word, no one would have any knowledge of God, of Heaven and Hell, of the Life after death, and still less of the LORD.

3.

LIFE.

He who lives well is saved, and he who lives ill is condemned.

All religion is of life, and the life of religion is to do good.

No one can do good, which is good, from himself.

So far as man shuns evils as sins, he does goods, not from himself, but from the LORD.

If man wills and does goods, before he shuns evils as sins, the goods are not goods.

If man thinks and speaks pious things and does not shun evils as sins, the pious things are not pious.

If man knows and is wise in many things, and does not shun evils as sins, he is still not wise.

* So far as any one shuns evils as sins, he loves truths.

So far as any one shuns evils as sins, he has faith, and is spiritual.

The Decalogue teaches what evils are sins.

Murders, adulteries, thefts, false witness, of every kind, with the concupiscence to them, are evils, which are to be shunned as sins.

So far as any one shuns murders of every kind as sins, he has love toward the neighbor.

So far as any one shuns adulteries of every kind as sins, he loves chastity.

So far as any one shuns thefts of every kind as sins, he loves sincerity.

So far as any one shuns false witness of every kind as sins, he loves truth.

No one can shun evils as sins, so as to hold them inwardly in aversion, except by combats against them.

Man ought to shun evils as sins, and fight against them, as from himself.

If any one shuns evils as sins, from any other reason whatsoever, than because they are sins, he does not shun them, but only causes them not to appear before the world.

Every one has Christian charity, as he performs his function faithfully; for thus, if he shuns evils as sins, he daily does goods, and is himself his own use in the common body; thus also provision is made for the common good, and for each one in particular.

Other works are not the proper works of charity, but are either its signs, or benefactions, or duties.

4.

FAITH.

Faith and Truth are one, and is with those who are in Charity.

Faith is the internal acknowledgment of truth.

The internal acknowledgment of truth, which is Faith, is not given with any, but those who are in Charity.

The knowledges of truth and good are not of Faith, before man is in Charity; but they are a store, out of which the faith of charity can be formed.

The Christian Faith, in a universal idea, is this, The LORD from eternity, who is Jehovah, came into the world, to subjugate the Hells, and glorify His Human; and without this no mortal could have been saved; and they are saved who believe in Him.

The Faith of the present Church, in a universal idea, is this, God the Father sent His Son to make satisfaction for the human race; and by reason of the merit of His Son, He has mercy, and saves those who believe this.

They, who are in faith separated from charity, are represented in the Word by the Philistines.

They, who are in faith separated from charity, are understood by the Dragon in the Apocalypse.

They, who are in faith separated from charity, are understood by the he-goats in *Daniel* and in *Matthew*.

Faith, separated from charity, destroys the Church and all things of it.

VII.

THE CANONS OF THE NEW CHURCH.

1.

PROLOGUE TO THE CANONS.

At this day nothing else than the self-evidencing reason of love will institute the New Church, because they have fallen.

The Church of this day has erred concerning God, it has erred concerning faith, it has erred concerning charity, and it knows nothing of eternal life; thus it is in thick darkness.

Upon the idea of God the whole of religion is founded, and the latter follows according to the former.

This Church is that to which all churches, from the first in order, have as it were aimed; concerning which Daniel prophesied.

The New Church could not have been instituted until the Last Judgment was accomplished, that holy things might not be profaned.

It was then promised that the spiritual sense

of the Word would be disclosed, and that the LORD alone is the Word, whose Advent then takes place.

There is religion with few at this day, because,

It is not known concerning the LORD that
He alone is God, in person and in essence,
in whom is the Trinity; when nevertheless
all religion is founded upon the
knowledge of God, and the adoration and
worship of Him;

It is not known that faith is nothing else
than truth, nor whether that which they
call faith is truth or not;

It is not known what charity is, nor what
evil and good are;

It is not known what eternal life is.

So far as the truths of life become of life, the
truths of faith become of faith, and not in the
least more or less.

Some are of science, and not of faith.

2.

GOD THE CREATOR.

THERE IS ONE GOD.

THE ONE GOD IS ESSE ITSELF, WHICH IS JEHO-
VAH.

GOD HIMSELF IS FROM ETERNITY, AND HENCE IS
ETERNITY ITSELF.

GOD, BECAUSE HE IS ESSE ITSELF, AND FROM ETERNITY, IS THE CREATOR OF THE UNIVERSE.

THE ONE ONLY GOD IS LOVE ITSELF, AND WISDOM ITSELF, THUS LIFE ITSELF.

HE CREATED THE UNIVERSE FROM THE DIVINE LOVE BY THE DIVINE WISDOM; OR WHAT IS THE SAME, FROM THE DIVINE GOOD BY THE DIVINE TRUTH.

WITH HIM THE CREATION OF THE UNIVERSE HAD FOR ITS END AN ANGELIC HEAVEN FROM THE HUMAN RACE:

CONSEQUENTLY THE COMMUNICATION AND CONJUNCTION OF HIS LOVE AND WISDOM WITH MEN AND ANGELS, AND THENCE THEIR BEATITUDE AND FELICITY TO ETERNITY.

THIS END IN GOD THE CREATOR WAS FROM ETERNITY, AND IS TO ETERNITY; AND THENCE IS THE CONSERVATION BY HIM OF THE CREATED UNIVERSE.

GOD, BY HIS DIVINE PROCEEDING, HAS OMNIPOTENCE, OMNIPRESENCE, AND OMNISCIENCE.

3.

THE UNITY OF GOD.

There is one God.

The supreme and inmost of all the doctrinals of the Church, and thence the universal of them,

is the knowledge and acknowledgment that God is one.

Unless there were one God, the universe could not have been created and preserved.

In the man who does not acknowledge God, there is no Church, thus no Heaven.

In the man who does not acknowledge one God, but several, nothing of the Church coheres.

There is a universal influx from God, and out of the angelic Heaven, into the soul of man, that God is, and that He is One.

Human reason from many things in the world can perceive, if it will, that God is, and also that he is One.

Hence it is that in the whole world there is no nation, which has religion and sound reason, which does not acknowledge and confess one God.

The Sacred Scripture, and thence the doctrines of the Churches in the Christian world, teach that there is one God.

But as to what the one God is, peoples and nations have differed, and do differ.

They have differed, and do differ, concerning God, and concerning His Unity, from many causes.

4.

THE DIVINE ESSE.

The one God is Esse itself, which is Jehovah.

The one God is called Jehovah from Esse, thus that it is He who is, who was, and who is to come ; or what is the same, that He is the First and the Last, the Beginning and the End, the Alpha and the Omega.

Hence the one only God is Essence itself, Substance itself, and Form itself; and men and angels are spiritual essences, substances, and forms, or images and likenesses, so far as they draw from that one only Divine Essence, Substance, and Form.

This Divine Esse is Esse in itself.

The Divine Esse in itself is at the same time the Divine Existere in itself.

The Divine Esse and Existere in itself, cannot produce another Divine, which is Esse and Existere in itself.

Consequently, another God, of the same Essence with the one God, is not possible.

A plurality of gods in the ancient ages, and partly in the modern, has derived its origin from no other source, than from not understanding the Divine Essence.

5.

THE INFINITY AND ETERNITY OF GOD.

God Himself is from Eternity, and hence is Infinity itself, and Eternity itself.

God, since He was before the world, thus before spaces and times, is Infinite.

God, since He is and exists in Himself, and all things in the world are and exist from Him, is Infinite.

God, since after the world was made, He is in space without space, and in time without time, is Infinite.

God, since He is the all in all things of the world, and especially the all in all things of Heaven and the Church, is Infinite.

The Infinity of God, correspondently to spaces, is called Immensity; and correspondently to times, is called Eternity.

Although the Immensity of God is correspondently to spaces, and His Eternity correspondently to times, still there is nothing of space in His Immensity, and nothing of time in His Eternity.

By the Immensity of God, is understood His Divinity as to *Esse*, and by the Eternity of God, His Divinity as to *Existere*; both in itself, or in Himself.

Every created thing is finite ; and the Infinite is in finites, as in its receptacles.

Angels and men, since they are create and thence finite, cannot comprehend the Infinity of God, nor His Immensity and Eternity, such as they are in themselves.

Nevertheless, when illustrated by God, they can see, as through lattice-work, that God is Infinite.

The Image of the Infinite is also impressed on varieties and propagations in the world ; on varieties, that there is no one thing the same as another ; on propagations, animate and inanimate, that the multiplication of one seed may be to infinity, and prolification to eternity ; besides many other things.

So far as man and angel acknowledges the Unity and Infinity of God, he, if he lives well, becomes a receptacle and an image of God.

It is vain to think what was before the world, and what is outside of the world ; since before the world there was no time, and outside of the world there is no space.

Man, from thought concerning these things, may fall into a delirium, unless he is in part withdrawn by God from the idea of space and time ; which inheres in all and single things of human thought, and adheres to angelic thought.

6.

THE CREATION OF THE UNIVERSE.

God, because He is Esse itself, and from Eternity, is the Creator of the Universe.

No one can conceive in idea, and perceive, that God created the universe, unless he first knows something concerning the spiritual world, and its sun; as also concerning the correspondence, and hence the conjunction, of spiritual with natural things.

There are two worlds; a spiritual world, where spirits and angels are, and a natural world, where men are.

There is a sun in the spiritual world, and another in the natural world; and the spiritual world exists and subsists from its sun, and the natural world by its sun.

The sun of the spiritual world is pure love, from Jehovah God, who is in the midst of it; and the sun of the natural world is pure fire.

All that proceeds from the sun of the spiritual world, is living; and all that proceeds from the sun of the natural world, is dead.

Hence all that proceeds from the sun of the spiritual world, is spiritual; and all that proceeds from the sun of the natural world, is natural.

Jehovah God, by the sun, in the midst of which He is, created the spiritual world; and by this, mediately, He created the natural world.

Spiritual things are substantial, and natural things are material; and the latter exist and subsist from the former, as the posterior from the prior, or the exterior from the interior.

Hence all things that are in the spiritual world, are also in the natural world, and the reverse; with a difference of perfection.

Since the natural arises from the spiritual, as the material from the substantial, they are everywhere together; and thus the spiritual by the natural exercises its activities, and operates its functions.

The idea of creation perpetually exists in the spiritual world; since all things which there exist and are done, are created by Jehovah God in a moment.

Around every angel in Heaven is an idea of creation.

Between those things which are of the spiritual world, and those which are of the natural world, there is a correspondence; and by correspondence conjunction.

From these things it is manifest, that the creation of the universe by the one and Infinite God, can never be conceived, without a previous knowledge of the spiritual world and its sun,

and of correspondence ; and because of this, hypotheses concerning the creation have come forth, founded upon naturalism, which are foolish.

7.

LOVE AND WISDOM IN GOD.

The one only God is Love itself, and Wisdom itself, thus Life itself.

Love and Wisdom are the two essentials and universals of Life ; Love the Esse of Life, and Wisdom the Existere of Life from that Esse.

God is Love itself and Wisdom itself, because He is Esse itself, and Existere itself in itself.

If God were not Love itself and Wisdom itself, there would be nothing of love and nothing of wisdom, with the angels in Heaven, and with men in the world.

So far as angels and men are united to God by wisdom and love, they are in true love and in true wisdom.

Heat and light proceed from Jehovah God, by the sun in the midst of which He is ; and the heat thence proceeding is Love, and the light Wisdom.

The light thence proceeding is the splendor of love, which in the Word is understood by glory.

That light is life itself.

Angels and men are so far living, as they are in the wisdom of love from God.

It is similar, whether it be said, that God is Good itself and Truth itself, or Love itself and Wisdom itself; since all good is of love, and all truth is of wisdom.

Love and wisdom are inseparable and indivisible; in like manner good and truth; wherefore such as the love is with angels and men, such is the wisdom with them; or what is the same, such as the good is, such is the truth; but not the reverse.

8.

CREATION FROM DIVINE LOVE BY DIVINE WISDOM.

The one only God created the Universe from the Divine Love by the Divine Wisdom; or, what is the same, from the Divine Good by the Divine Truth.

Reason illustrated sees that the first origin of all things of the world is Love, and that the world was created from Love by Wisdom. Hence it is, and from no other source, that the world, from its firsts to its ultimates, is a work cohering to eternity.

The world was created from Love by Wisdom, thus by the Sun, which is pure Love, in the

midst of which is Jehovah God ; which may be seen from the correspondence of love with heat, and of wisdom with light. By these two, heat and light, the world subsists, and every year all things are created upon its surface ; and if these two were withdrawn, the world would fall into chaos, and thus into nothing.

There are three things which follow in order, and proceed in indivisible companionship, namely, Love, Wisdom, and Use.

Love by Wisdom exists and subsists in Use.

These three are in God, and proceed from God.

The created universe consists of infinite receptacles of these three.

Since Love and Wisdom exist and subsist in Use, the created universe is a receptacle of uses, which, from their origin, are infinite.

Since all good is from God, and good and use are one, and the created universe is the fullness of uses in forms, it follows that the created universe is the fullness of God.

That the creation was effected from the Divine Love by the Divine Wisdom, is understood by these words in John, *In the beginning was the Word, and the Word was with God, and God was the Word ; all things were made by Him ; and the world was made by Him* (I, 1, 3, 10). By God is here understood the Divine Good of Love ; and

by the Word, which also was God, the Divine Truth of Wisdom.

Evils, or evil uses, did not exist until after Creation.

9.

THE END OF CREATION.

With the one only God, the Creation of the Universe had for its end an angelic Heaven from the Human Race.

1. In the created world there are perpetual progressions of ends; that is, from first ends, by mediate ends, to ultimate ends.

The first ends are of love, or are relations to love; the mediate ends are of wisdom, or are relations to wisdom; the ultimate ends are of use, or are relations to use. These things are, because all the Infinite things in God, and from God, are of love, wisdom, and use.

These progressions of ends proceed from firsts to ultimates, and return from ultimates to firsts; and they proceed and return by periods, which are called the circles of things.

These progressions of ends are more and less universal; and these are the complex of singular ends.

The most universal End, which is the End of

ends, is in God ; and it proceeds from God, from the firsts of the spiritual world, to the ultimates of the natural world ; and from these ultimates it returns to those firsts, and thus to God.

This most universal End, or End of ends from God, is an angelic Heaven from the human race.

This most universal End is the complex of all ends, and of their progressions in both worlds, spiritual and natural.

This most universal End is the inmost, and is as the life and soul, the force and conatus, in all and single created things.

Hence there is a continued connection of all things in the created universe, from firsts to ultimates, and from ultimates to firsts.

From this End, implanted in created things, in general and in particular, is the preservation of the universe.

2. Love is spiritual conjunction.

True love cannot rest in itself, and be restrained within its own limits ; but it wills to go forth, and to embrace others with love.

True love wills to be conjoined to others, and to communicate and give its own to them.

True love wills to dwell in others, and in itself from others.

The Divine Love, which is Love itself, and God Himself, wills to be in a subject, which is His

image and likeness; consequently, He wills to be in man, and man in Him.

In order that this may be done, it follows from the very essence of the Love which is in God, and thence from the urgent cause that the universe must be created by God, in which are earths, and upon them men, and in men minds and souls, with which the Divine Love can be conjoined.

Therefore all things, that have been created, look to man as the end.

Since the angelic Heaven is formed from men, from their spirits and souls, all things, that have been created, look to the angelic Heaven as the end.

The angelic Heaven is the very habitation of God with men, and of men with God.

Eternal beatitudes, felicities, and joys, are at the same time ends of creation; because they are of Love.

This End is the inmost; thus as the life and soul, and as the force and conatus, in all and single created things.

This End is God in them.

This End implanted in created things, in general and in particular, causes the universe to be preserved in the state created, in so far as the ends of an opposite love do not obstruct and destroy.

God, from His Divine Omnipotence, Omnipres-

ence, and Omniscience, continually provides, lest opposite ends from opposite loves, should prevail, and the work of Creation be ruined, even to destruction.

Preservation is perpetual creation, as subsistence is perpetual existence.

10.

OMNIPOTENCE, OMNISCIENCE, AND OMNIPRESENCE.

God, by His Divine proceeding, has Omnipotence, Omniscience, and Omnipresence.

The Omnipotence, Omniscience, and Omnipresence of God do not fall into the human understanding, because the Omnipotence of God is Infinite Power, the Omniscience of God is Infinite Wisdom, and the Omnipresence of God is Infinite Presence, in all the things which have gone forth and do go forth from Him; and the Divine Infinite does not fall into the finite understanding.

That God is Omnipotent, Omniscient, and Omnipresent, is acknowledged without rational scrutiny; since this inflows from God into the superior part of the human mind, and thence into acknowledgment, with all who have religion and sound reason. It also inflows with those who

have no religion, but with them there is no reception, and hence no acknowledgment.

That God is Omnipotent, Omniscient, and Omnipresent, man can confirm himself from innumerable things which are of reason and at the same time of religion, as from the following :

God alone is and exists in Himself; and every other being, and every other thing, from Him;

God alone loves, is wise, lives, and acts from Himself; and every other being, and every other thing, from Him;

God alone has power from Himself; and every other being, and every other thing, from Him;

Consequently, God is the Soul of all; from whom all beings and all things are, live, and move.

Unless all and single things in the world and in Heaven related to the One, who is, lives, and has power from Himself, the universe would be dissipated in a moment.

Hence the universe created by God is the fullness of God. Wherefore He Himself says that He is the First and the Last, the Beginning and the End, the Alpha and the Omega, Who was, and Who is, and Who will be, the Omnipotent.

The preservation of the universe, which is perpetual creation, is a full testimony that God is Omnipotent, Omniscient, and Omnipresent.

The opposites, which are evils, do not take away

that God is Omnipotent, Omniscient, and Omnipresent; for evils are outside of subjects, and outside of created things, and do not penetrate to the Divine things which are within.

Evils, by the Divine Providence, which also is universal in most singular things, are more and more removed from interiors, and cast out to exteriors, and thus are alienated and separated, lest they bring any injury to things internal, which are Divine.

The Divine Omnipotence is by His Human. This is meant by sitting on the right hand, and by being the First and the Last, as is said of the Son of Man in the *Apocalypse*; and there, that He is Omnipotent. The reason is, that God acts from firsts by ultimates, and thus contains all things.

The LORD acts from firsts by ultimates with men; not by anything of man, but by His own in him. With the Jews He acted by the Word with them, thus by His own; by this He also did miracles through Elias and Elisha; but because the Jews perverted the Word, God Himself came, and made Himself the Ultimate. Thus He then did miracles from Himself.

Order was first created, according to which God acts. Wherefore God made Himself Order.

11.

GOD THE REDEEMER, JESUS CHRIST.

IN GOD THERE IS DIVINE LOVE AND DIVINE WISDOM, OR DIVINE GOOD AND DIVINE TRUTH.

HE DESCENDED AS TO THE DIVINE TRUTH.

THIS TRUTH IS THE WORD.

THE HOLY SPIRIT IS THE DIVINE TRUTH, AND THE POWER OF THE HIGHEST IS THE DIVINE GOOD.

THE HUMAN OF THE LORD IS THE SON OF GOD.

THE LORD HAD TWO STATES WHEN HE WAS IN THE WORLD, A STATE OF EXINANTION, AND A STATE OF GLORIFICATION.

THE LORD UNITED THE DIVINE TRUTH TO THE DIVINE GOOD, AND THE DIVINE GOOD TO THE DIVINE TRUTH, IN HIS HUMAN.

AFTER UNION HE RETURNED TO THE FATHER.

HE SUCCESSIVELY GLORIFIED HIMSELF.

THIS UNION IS LIKE THAT OF THE SOUL AND THE BODY.

12.

THE DIVINE LOVE AND WISDOM.

In Jehovah God there are two things of the same essence, Divine Love and Divine Wisdom, or Divine Good and Divine Truth.

Universally and singularly, all things in both worlds, the spiritual and the natural, relate to

Love and Wisdom, or to Good and Truth ; since God the Creator and Establisher of the universe, is Love Itself and Wisdom Itself, or Good Itself and Truth Itself.

Just as all things universally and singularly, in man relate to will and understanding ; since the will is the receptacle of good, or love, and the understanding the receptacle of wisdom, or truth.

And just as all things of the universe, as to existence and subsistence, relate to heat and light ; and heat in the spiritual world, in its essence, is love, and light there in its essence is wisdom ; and heat and light, in the natural world, correspond to love and wisdom in the spiritual world.

Hence it is that all things in the Church relate to charity and faith ; since charity is good, and faith is truth.

Therefore, in the prophetic Word, there are double expressions, one of which relates to good, the other to truth ; and thus to Jehovah God, who is Good Itself and Truth Itself.

In the Word of the Old Testament, Jehovah signifies the Divine Esse, which is the Divine Good, and God the Divine Existere, which is the Divine Truth ; and Jehovah God signifies both ; likewise Jesus Christ.

Good is good, and truth is truth, according to the quantity and quality of their conjunction.

Good exists by truth ; consequently, truth is the form of good, and hence the quality of good.

13.

THE ASSUMPTION OF THE HUMAN.

Jehovah God descended as to Divine Wisdom, or Divine Truth, and assumed a Human in the Virgin Mary.

Jehovah God assumed a Human, that in the fullness of time He might become the Redeemer and Saviour.

He became the Redeemer and Saviour by Justice, which then, as to the Human, He put on.

He could not have become Justice, and thus the Redeemer and Saviour, as to the Human, except by the Divine Truth ; since by the Divine Truth, from the beginning, all things were made which were made.

The Divine Truth could combat against the hells, and could be tempted, blasphemed, reprobated, and suffer ;

But not the Divine Good ; neither God, except in a Human, conceived and born according to Divine Order.

Jehovah God therefore descended as to the Divine Truth, and assumed a Human.

This is according to the Sacred Scripture, and according to reason illustrated in it and from it.

14.

THE WORD MADE FLESH.

This Divine Truth is understood by the Word, which was made flesh.

Word, in the Sacred Scripture, signifies various things; as, for example, it signifies a thing which really exists; also the thought of the mind and thence speech.

It signifies primarily everything that exists and goes forth out of the mouth of God, thus the Divine Truth; consequently the Sacred Scripture, since in it is the Divine Truth in its essence and form; it is from this that the Sacred Scripture is called, in one term, the Word.

The Ten Words of the Decalogue signify all Divine Truths in a summary.

Hence the Word signifies the LORD, the Redeemer and Saviour; since all things in it are from Him, thus are Himself.

From these things it may be seen, that by the Word, which was in the beginning with God, and which was God, and which was with God before the world, is understood the Divine Truth, which

was before creation in Jehovah, and after creation from Jehovah; and finally the Divine Human, which Jehovah assumed in time; for it is said that the Word was made flesh, that is, Man.

The hypostatic Word is nothing else than the Divine Truth.

15.

THE HOLY SPIRIT AND THE POWER OF THE HIGHEST.

The Holy Spirit, which came upon Mary, signifies the Divine Truth; and the Power of the Highest, which overshadowed her, signifies the Divine Good, from which the Divine Truth is.

The Holy Spirit is the Divine proceeding, thus the Divine teaching, reforming, regenerating, and vivifying.

This is the Divine Truth, which Jehovah God spake by the Prophets, and which the LORD Himself spake from His own mouth, when He was in the world.

This Divine Truth, which also is the Word, was in the LORD by birth from conception; and afterwards was beyond all measure, that is, infinitely increased; which is understood by the Spirit of Jehovah being given upon Him.

The Spirit of Jehovah is called the Holy Spirit,

because holy in the Word is said of the Divine Truth. Hence it is, that the Human of the LORD born of Mary is called the Holy ; and that the LORD Himself is called the Alone Holy ; and that others are called holy, not from themselves, but from Him.

The highest in the Word is said of the Divine Good ; wherefore the Power of the Highest signifies Power proceeding from the Divine Good.

Hence those two things, the Holy Spirit coming upon her, and the Power of the Highest overshadowing her, signify both ; namely, the Divine Truth and the Divine Good ; the latter making the soul, and the former the body.

Consequently, those two things in the LORD when He was born were distinct, as the soul and body are, but were afterwards united.

In like manner as is done in man, who is born and afterwards regenerated.

16.

THE SON OF GOD.

The Human of the Lord Jehovah is the Son of God sent into the world.

Jehovah God sent Himself into the world, by assuming the Human.

This Human, conceived from Jehovah God, is called the Son of God, who was sent into the world.

This Human is called the Son of God, and the Son of Man ; the Son of God from the Divine Truth and the Divine Good in Him, which is the Word ; and the Son of Man from the Divine Truth and the Divine Good from Him, which is the Doctrine of the Church from the Word.

No other Son of God is understood in the Word, but He who was born in the world.

A Son of God born from eternity, who is a God by Himself, is not from the Sacred Scripture ; and it is also contrary to reason illustrated by God.

This was invented and made by the Nicene Council, as an asylum, into which those could betake themselves, who wished to avoid the scandals disseminated by Arius and his followers, concerning the Human of the LORD.

The Primitive Church, which was called the Apostolic Church, knew nothing concerning the birth of any Son of God from eternity.

17.

EXINANITION AND GLORIFICATION.

The Lord, so far as He was in the Divine Truth as to the Human separately, was in the state of Ex-

inanity ; and so far as He was with the Divine Good conjointly, He was in the state of Glorification.

The LORD had two states ; one which is called the state of Exinanition, the other the state of Glorification.

The state of Exinanition, was also a state of Humiliation before the Father ; and the state of Glorification, was a state of Union with the Father.

The LORD, when He was in the state of Exinanition, or Humiliation, prayed to the Father as absent or remote ; but when He was in the state of Glorification, or Union, He spoke with Himself, when with the Father ; altogether as the states of the soul and body with man, before and after regeneration.

The LORD, when He was in the Divine Truth separately, was in the state of Exinanition, since that could be assaulted by the Hells, or by the devils there, and reprobated by men ; wherefore the LORD, when He was in the Divine Truth separately, could be tempted and suffer.

But on the other hand, the LORD, when He was in the Divine Good conjointly, could not be tempted and suffer by devils in hell, nor by men in the world ; since that cannot be approached, still less assaulted.

The LORD was alternately in these two states when in the world.

The LORD could not otherwise have become Justice and Redemption.

A similar thing takes place with the man who is regenerated by the LORD.

This is manifest from experience, from reason, and from the Sacred Scripture.

18.

THE TEMPTATIONS OF THE LORD.

The Lord united the Divine Truth with the Divine Good, and the Divine Good with the Divine Truth, thus the Human with the Divine of the Father, and the Divine of the Father with the Human, by Temptations, and fully by the Passion of the Cross.

The LORD, when He was in the world, admitted into Himself and underwent grievous and cruel temptations from the Hells, and at length the last of them, which was the Passion of the Cross.

The LORD in temptations fought with the Hells, and conquered and subjugated them.

By this He reduced the Hells to order, and at the same time the Heavens where angels are, and the Church where men are; since the state of the one continually depends upon the state of the other.

The LORD also by temptations and reprobations, and lastly by the Passion of the Cross, represented the state of the Church, such as it then was, as to the Divine Truth, thus as to the Word.

The LORD, by the fulfilling of the Word, and by temptations, and fully by the last of them, which was the Passion of the Cross, glorified His Human.

Thus He took away the universal damnation, which threatened not only the Christian world, but also the whole world, and likewise the angelic Heaven.

This is understood by His bearing and taking away the sins of the world.

He underwent the temptations and reprobations, when He was in the state of Truth separately, which was the state of His Exinanition.

The conjunction of the spiritual man with the natural, and of the natural man with the spiritual, is effected by temptations.

19.

THE GLORIFIED HUMAN.

After the Union was accomplished, He returned into the Divine in which He was from eternity, together with and in the Glorified Human.

Jehovah God from eternity had a Human such

as the angels in heaven have, but of Infinite Essence, thus Divine; and He had not a Human such as men have on earth.

Jehovah God assumed a Human such as men have on the earth, according to His own Divine Order; which is, that He should be conceived, born, grow up, and be imbued successively with the Divine Wisdom and the Divine Love.

Thus He united this Human with His Divine from eternity; and thus He went forth from the Father and returned to the Father.

Jehovah God in this Human, and by it, exercised justice, and made Himself the Redeemer and Saviour.

And by Unition with His Divine, He made Himself the Redeemer and Saviour to Eternity.

Jehovah God, by the Union of this Human with His Divine, exalted His Omnipotence; which is understood by His sitting on the right hand of God.

Jehovah God in this Human is above the Heavens, illuminating the universe with the light of Wisdom, and inspiring into the universe the power of Love.

They receive these two gratis who approach Him as a Man, and live according to His precepts.

Jehovah God alone is a full Man with the angels.

20.

GLORIFICATION SUCCESSIVE.

Jehovah God successively put off the Human from the mother, and put on a Human from the Father; and thus He made that Human Divine.

The soul of the offspring is from the father, and in the womb it clothes itself with a body from the substance of the mother; analogically, as the seed in the earth, and from the substance of the earth.

Hence the image of the father is in the body; first obscurely, then more and more evidently, as the son applies himself to the studies and offices of the father.

The body of Christ, so far as it was from the substance of the mother, was not Life in itself; but a recipient of Life from the Divine in Him, which was Life in itself.

Christ, successively, as He exalted the Divine Wisdom and the Divine Love in Himself, took upon Himself the Divine Life, which is Life in itself.

Christ, so far as He took on Life in itself from the Divine in Him, put off the human from the mother, and put on a Human from the Father.

Christ by this made His Human Divine, and

from the son of Mary He made Himself the Son of God.

Christ Jesus could thus, and not otherwise, be in angels and in men, and angels and men in Him.

But because Mary, His mother, afterwards represented the Church, in this respect she is to be called His mother.

Christ, when He was in the Human of the mother, was in the state of Exinanition, and could be tempted, reprobated, and suffer.

In this state He prayed to the Father, because He was then as it were absent from Him.

21.

THE DIVINE AND HUMAN IN ONE PERSON.

The Divine from eternity, and the Human in time, united as soul and body, are one Person, which is Jehovah.

In Jesus Christ, the Divine from eternity, and the Human in time, are united as soul and body in man.

Union was and is reciprocal, and thus full.

Consequently, God and Man, that is, the Divine and the Human, are one Person.

In the Human of the LORD all the Divine things of the Father are together.

Thus the LORD is the one and only God, Who has all Power in the Heavens and on earth from eternity, and to eternity.

He is the First and the Last, the Beginning and the End, Who was, Who is, and Who is to come, the Alpha and the Omega, the Omnipotent.

He is the Father of Eternity, Jehovah Justice, Jehovah the Saviour and Redeemer, Jehovah Zebaoth.

They who go to Him as Jehovah and Father, and are united to Him, become His sons, and are called the sons of God.

These are the receptacles of His Divine Human.

22.

REDEMPTION.

THE CHURCH DECLINES FROM GOOD TO EVIL SUCCESSIVELY.

THE END OF THE CHURCH IS, WHEN THE POWER OF EVIL AND OF HELL IS OVER THE POWER OF GOOD AND OF HEAVEN.

IN LIKE MANNER, THE CHURCH GOES AWAY FROM THE INTERNAL TO THE EXTERNAL.

THE END AND PROGRESSION OF THE CHURCH IS DESCRIBED IN THE WORD.

IN THE END OF THE CHURCH A TOTAL DAMNATION THREATENS.

THE LORD REDEEMED MEN AND ANGELS.

THE LORD SUSTAINED THE MOST GRIEVOUS
TEMPTATIONS.

REDEMPTION IS NOT POSSIBLE EXCEPT BY GOD
INCARNATE.

23.

THE SUCCESSIVE DECLINE OF THE CHURCH.

The Church in process of time goes away from the good of charity, and then to the falses of faith, and dies.

There is a Church in the Heavens, and a Church on earth; and they make one, as the internal and external with man.

The Church in the Heavens and on earth is together before the LORD, and appears before the angels as one man.

Hence the Church may be compared to a man, who is first an infant, then a youth, afterwards a man, and lastly an old man.

When the Church is an infant, it is in the good of charity; when as a youth and a man, it is in the truths of faith from that good; and when an old man, it is in the marriage of charity and faith.

The Church, when it is and remains such, endures to eternity; but otherwise, if it recedes from the good of charity of its infancy.

If the Church recedes from the good of charity of its infancy, it is in thick darkness as to truths, and falls into falses as a blind man into a pit.

The four essentials of the Church are, a knowledge of God, a knowledge of the goods of charity, a knowledge of the truths of faith, and a life according to them.

When the Church recedes from charity, it also recedes from these four essentials; and then falses inflow concerning God, charity, faith, and worship.

These falses inflow into the primates of the Church, and from them into the people, as from the head into the body.

There are two causes why falses inflow into the primates, and flow forth from them; one is the love of ruling from the love of self; the other is intelligence from the proprium, and not from the Sacred Scripture.

Then falses flow forth from one falsity in a continual series, and this until nothing of truth remains.

The Sacred Scripture, when it is applied to confirm those things, is totally falsified, and thus the Church perishes.

24.

THE END OF THE CHURCH.

The end of the Church is at hand, when the power of evil by falses begins to prevail over the power of good by truths, in the natural world; and at the same time the power of Hell over the power of Heaven.

Every man after death comes into his own good and thence into his own truth, in which he was in the world; in like manner into his own evil and thence into his own falsity.

They who are in good, and thence in truth, enter into Heaven; and they who are in evil and thence in falsity, enter into Hell.

They who are in good on earth, are interiorly in truths; and if in falses, still after death they receive truths comformable to their good; but it is otherwise with those who are in evils; the reason is, that good and evil are of the will; and the will is the esse of man, and the understanding exists thence.

From the state of Heaven and Hell, in the spiritual world, it is known how far good prevails over evil, or evil over good, on earth; since every man after death is gathered to his own, that is, comes into his own evil, or his own good; and Heaven and Hell are from the human race.

This could by no means be known on earth, for many reasons.

Between Heaven and Hell there is an Interstice, into which evil exhaled from Hell ascends, and good from Heaven descends, and meet each other.

In the midst of the Interstice, is the equilibrium between good and evil.

From this equilibrium, it is known how far good prevails over evil, or evil over good.

The LORD weighs this there as in a balance.

This equilibrium is elevated towards Heaven as evil prevails over good, and is depressed towards Hell as good prevails over evil; because good from Heaven depresses it, and evil from Hell elevates it.

This equilibrium is as a footstool to the angels of Heaven, in which their good terminates, and upon which it subsists.

According to the degree in which this equilibrium is elevated, the felicity of the angels of Heaven, from their goods and the truths thence, is diminished.

When evil prevails over good on earth, Hell at the same time prevails over Heaven.

From these things it is manifest that the end of the Church is at hand, when the power of evil prevails over the power of good.

It is said, the power of good by truths, and the

power of evil by falses, because good has power by truths, and evil has power by falses.

25.

THE INCREASE OF EVIL.

As the Church goes away from good to evil, so also it goes away from internal worship to external.

So far as evil increases in the Church, the man of the Church becomes external.

So far as the man of the Church becomes external, he becomes double ; that is, he is evil in internals, and apparently good in externals.

Every man after death becomes at length such as he was in internals, but not such as he was in externals.

Hence also it is that the world, because it judges from externals, does not know what the state of the Church is ; so also, it does not know how the Church decreases and verges to its end.

Every man has an internal and an external, which are called the internal and external man.

In the internal man the will rules, thus the principal love of the life ; but in the external man the understanding rules, which either manifestly, or prudently, or cunningly, favors the internal.

If the internal man is evil, and the external

man good, he is in the latter a dissembler and a hypocrite.

No man is good, as to the internal man, except from the LORD.

26.

DESCRIBED IN THE WORD.

The progression of the Church to the end, and the end itself, is described in very many places in the Word.

The successive decrease of good and truth, and increase of evil and falsity, in the Church, are called in the Word *vastation* and *desolation*.

The last state, when nothing of good and truth remains, is there called *consummation* and *cutting off*.

The end itself of the Church is the *fulness of time*.

Similar things are also understood in the Word by *evening* and *night*.

And also by these words in the Prophets and Evangelists, *Then shall the sun be obscured, the moon shall not give her light, the stars shall fall from heaven, and the powers of the heavens shall be commoved.*

There is then a Church no longer, except as to name; but still this residue is there, namely,

that man can know and understand truths, and do goods, if he will.

27.

IMMINENT DAMNATION.

In the end of the Church a total Damnation threatens men on earth and angels in the Heavens.

Every man is in the equilibrium, which is between Heaven and Hell, and thence in the freedom of looking and turning himself, either to Heaven or to Hell.

Every man after death comes first into this equilibrium, and thus into a state of life similar to that in which he was in the world.

They who in the world looked and turned themselves to Heaven, or to Hell, look and turn themselves in like manner after death.

In the end of the Church, when the power of evil prevails over the power of good, this equilibrium is distended and filled by the evil, who stream thither from the world.

Hence this equilibrium is more and more elevated towards Heaven, and according to approach infests the angels there.

All those who are in this elevated equilibrium, are interiorly infernal and exteriorly moral.

These, because they are such, perpetually

endeavor to destroy Heaven, which is above them ; which also they do by cunning devices from Hell, with which, as to their interiors, they make one.

Hence it is, that in the end of the Church, destruction and hence damnation, threaten even the angels of Heaven.

Unless Judgment were then effected, no man on earth could be saved, nor could any angel in the Heavens subsist in safety.

28.

REDEMPTION OF MEN AND ANGELS.

Jehovah God, by His Advent into the world, took away that total Damnation ; and by this He redeemed men on earth and angels in the Heavens.

Jehovah God came into the world, to deliver men and angels from the assault and violence of Hell, and thus from damnation.

He did this by combats against Hell, and by victories over it ; and He subjugated it, reduced it into order, and put it under obedience to Himself.

After this Judgment, He also created, that is, formed, a New Heaven, and by this a New Church.

By these things Jehovah God put Himself in the power of saving all, who believe in Him, and do His precepts.

Thus He redeemed all in the universal world, and all in the universal Heaven.

This is the Gospel which He commanded to be preached in the whole world.

This Gospel is to those who repent, but not to those who from purpose transgress His precepts.

29.

REDEMPTION TO ETERNITY.

The Lord, when He was in the world, sustained the most grievous Temptations from the Hells, and also from the Jewish Church ; and by Victories in them, He reduced all things to order, and at the same time glorified His Human ; and thus He redeemed angels and men, and redeems them to eternity.

1. All spiritual temptations are combats against evils and falses, consequently against the Hells ; and these temptations are more grievous, the more they invade the spirit of man, and at the same time his body, and torment both.

The LORD sustained the most grievous temptations of all, because He fought against all the Hells, and also against the evils and falses of the Jewish Church.

His temptations are but little described in the Evangelists; only by combats with beasts, that is, with satans in Hell, forty days in the desert, and afterwards by infestations from the devil, and lastly by His sufferings in Gethsemane, and by the terrible Passion on the Cross. But His temptations or combats with the Hells, are described more particularly and more fully in the Prophets, and in David; which, because they were invisible, could not be manifested.

The LORD underwent these temptations, in order that He might subjugate the Hells, which infested Heaven and at the same time the Church; and that He might deliver angels and men from that infestation, and thus save them.

The end of all spiritual temptations is the thorough subjugation of evil and falsity, thus also of Hell; and at the same time the thorough subjugation of the external man, for into him evils and falses from Hell inflow. For in temptations there is a contest for the dominion of evil over good, and of the external man over the internal; wherefore, on which side the victory stands, on that side also stands the dominion. When therefore victory stands on the side of good, good takes hold of the dominion over evil, and also the internal man over the external.

The LORD suffered these temptations from childhood even to the last period of His life,

and thus successively subjugated the Hells, and successively glorified His Human; and in the last temptation upon the cross, which was the most grievous of all, He fully conquered the Hells, and made His Human Divine.

2. The LORD fought with the Hells, and also against the falses and evils of the Jewish Church, as the Divine Truth Itself, or the Word, which He Himself was; and He suffered Himself to be reprobated, to be treated with contempt, and to be slain, just as the Church had then done with the Word.

Such a thing was done in like manner with the Prophets, because they represented the LORD as to the Word; consequently with the LORD, who was the Prophet Himself, because He was the Word Itself. That it was so done, was according to Divine Order.

An image of the victories of the LORD over the Hells, and of the glorification of His Human, by temptations, is presented in the regeneration of man; for as the LORD subjugated the Hells, and made His Human Divine, so He subjugates them with man, and makes him spiritual, and thus regenerates him.

It is known that the LORD snatches man from the jaws of the Devil, that is, of Hell, and elevates him to Himself into Heaven; and that He does

this with man by a withdrawal from evils, which is effected by contrition and repentance. These two are the temptations, which are the means of regeneration.

3. The LORD as the Prophet bore the iniquities of the Jewish Church, and did not take them away.

His Glorification, or Union with the Divine of His Father, which was in Him as the soul in man, could not be effected except by reciprocal operation, the Human co-operating with the Divine; nevertheless it was principally from the Divine; but still the reception, action, or reaction, was from the Human as from Itself.

But so far as it was conjoined, He acted at the same time from both.

In like manner as man is regenerated and becomes spiritual from the LORD.

When an infant He was as an infant; when a boy, He was as a boy; and from boyhood He grew in wisdom.

He could not be born Wisdom, but became Wisdom according to Order.

He progressed to full conjunction.

30.

REDEMPTION BY GOD INCARNATE.

Redemption could not have been effected, and hence Salvation could not have been given, except by God Incarnate.

The Word of the old and new Testament teaches that God was incarnate.

All the worship of the Church before God became incarnate, foreshadowed, and looked to Him, after He was incarnate ; hence, and from no other ground, was that worship Divine.

God Incarnate is Jehovah our Justice, Jehovah our Redemption, Jehovah our Salvation, and Jehovah our Truth ; and all these are understood by the two names, Jesus Christ.

God not incarnate could not have fought against the Hells, and conquer them.

God not incarnate could not have been tempted, and still less suffer the Cross.

God not incarnate could not have been seen and known, thus could not have been approached, and so could not have been conjoined with men and angels, except through Himself incarnate.

Faith in God not incarnate is not possible, but only in Him incarnate.

Hence it is that it was said by the ancients that

no man can see God and live; and by the LORD, that no man hath seen the shape of the Father, nor heard His voice.

God also exhibited Himself to the sight of the ancients by means of angels, in a human form, which form was representative of God incarnate.

Every operation of God is effected from firsts by ultimates, thus from His Divine by His Human; hence it is, that God is the First and the Last, Who was, Who is, and Who is to come.

In the Ultimates of God all Divine things are together; thus in our LORD JESUS CHRIST, are all things of His Father.

From these things it follows, that Redemption could by no means have been effected except by God incarnate;

And that Salvation could not be given except by God incarnate, thus except by the LORD the Redeemer and Saviour; which Salvation is perpetual Redemption.

Hence it is, that they who believe in the LORD JESUS CHRIST, have eternal life; and that they who do not believe in Him, have not that life.

31.

THE HOLY SPIRIT.

THE HOLY SPIRIT IS THE DIVINE WHICH PROCEEDS FROM THE ONE INFINITE, OMNIPOTENT, OMNISCIENT, AND OMNIPRESENT GOD.

THE HOLY SPIRIT, IN ITS ESSENCE, IS THAT GOD HIMSELF ; BUT IN THE SUBJECTS WHERE IT IS RECEIVED, IT IS THE DIVINE PROCEEDING.

THE DIVINE, WHICH IS CALLED THE HOLY SPIRIT, PROCEEDS FROM THAT GOD HIMSELF BY HIS HUMAN ; COMPARATIVELY AS THAT WHICH PROCEEDS FROM MAN, THAT IS, WHAT HE TEACHES AND OPERATES, PROCEEDS FROM HIS SOUL BY HIS BODY.

THE DIVINE, WHICH IS CALLED THE HOLY SPIRIT, PROCEEDING FROM GOD BY HIS HUMAN, PASSES THROUGH THE ANGELIC HEAVEN, AND BY THIS INTO THE WORLD, THUS BY ANGELS INTO MEN.

HENCE BY MEN TO MEN, AND IN THE CHURCH ESPECIALLY BY THE CLERGY TO THE LAITY. THE HOLY IS CONTINUALLY GIVEN, AND IT RECEDES IF THE LORD IS NOT APPROACHED.

THE DIVINE PROCEEDING, WHICH IS CALLED THE HOLY SPIRIT, IN THE PROPER SENSE IS THE HOLY WORD, AND THE DIVINE TRUTH THEREIN.

AND ITS OPERATION IS INSTRUCTION, REFORMA-

TION, AND REGENERATION, AND HENCE VIVIFICATION AND SALVATION.

SO FAR AS ANY ONE KNOWS AND ACKNOWLEDGES THE DIVINE TRUTH, WHICH PROCEEDS FROM THE LORD, HE KNOWS AND ACKNOWLEDGES GOD ; AND SO FAR AS ANY ONE DOES THIS DIVINE TRUTH, HE IS IN THE LORD AND THE LORD IN HIM.

THE SPIRIT, IN RESPECT TO MAN, IS HIS INTELLIGENCE, AND WHATEVER THENCE PROCEEDS, AS HIS OPERATION AND POWER.

32.

THE DIVINE PROCEEDING.

The Holy Spirit is the Divine which proceeds from the one Infinite, Omnipotent, Omniscient, and Omnipresent God, by His Human assumed in the world.

The Holy Spirit is not a God by Himself, or singly ; nor does it proceed from God by the Son, according to the doctrine of the present Church.

This does not at all square, because a person is defined, as not being a part and a quality in another, but as subsisting by itself.

It is also said, that although the property and quality of the one are separated from that of the other, still they are from one indivisible essence.

Hence inevitably results, not only the idea,

but also the confession, of three Gods, which nevertheless from the Christian faith, are not to be called three but one, according to the Athanasian Creed.

The truth is, that from eternity, or before creation, there were not three Persons, each of which was God ; thus there were not three infinite, three uncreate, three immense, eternal, omnipotent beings, but one.

But after creation there arose a Divine Trinity ; inasmuch as then from the Father was born the Son, and from the Father by the Son proceeds the Holy, which is called the Holy Spirit.

Hence, because the Father is the Soul and Life of the Son, and the Son is the Human Body of the Father, and the Holy Spirit is the Divine proceeding, it follows that they are consubstantial ; and hence they subsist not singly, but conjointly.

And because the property of one, according to order, is derived and passes over into the other, and from this to the third, they are one Person, thus one God.

Comparatively, as in every angel and in every man, all operation proceeds from the soul by the body.

Reason, illustrated by the Sacred Scripture, perceives this ; consequently there is a Trinity of a Person, which is a Trinity of God ; but not a trinity of persons, because this is a trinity of gods.

33.

THE HOLY SPIRIT IN ITS ESSENCE GOD.

The Holy Spirit, which proceeds from the one God by His Human, in its essence is the same God; but apparently to subjects, which are in spaces, it is the Divine proceeding.

What God was before the creation, He is after it; thus what He was from eternity, He is to eternity.

God before the creation was not in extended space, so neither is He after creation to eternity.

Consequently, God is in space without space, and in time without time.

Thus the Holy Spirit, which proceeds from the one God by His Human, is the same God.

Concerning God, since He is everywhere the same, it cannot be said that He proceeds, except apparently to spaces, because these proceed; hence apparently to subjects, which are in spaces.

And since these are in the created world, it follows that the Holy Spirit there is the Divine proceeding.

The Omnipresence of God fully convinces, that the Holy Spirit is the Divine proceeding from the one and indivisible God, and not a God as a Person by Himself.

34.

PASSES THROUGH HEAVEN TO MEN.

The Divine, which is called the Holy Spirit, proceeding from God by His Human, passes through the angelic Heaven into the world, thus by angels into men.

The one God in His Human is above the angelic Heaven, appearing there as a sun, from which proceeds Love as heat, and Wisdom as light.

Thus the Holy of God, which is called the Holy Spirit, inflows in order into the Heavens ; immediately into the supreme Heaven, which is called the third, immediately and also mediately into the middle Heaven, which is called the second ; in like manner into the ultimate Heaven which is called the first.

It inflows through these Heavens into the world, and through this into men there.

Nevertheless the angels of Heaven are not the Holy Spirit.

All the Heavens, together with the Churches on earth, are in the sight of the LORD as one man.

The LORD alone is the Soul and Life of that man, and all who are animated and live from Him, are His body ; hence it is said, that the

faithful make the body of the LORD, and that they are in Him, and He in them.

The LORD inflows into the angels of Heaven, and into the men of the Church, in a certain likeness as the soul inflows into the body with man.

35.

BY MEN TO MEN.

Hence by men to men, and in the Church especially by the Clergy to the Laity.

No one can receive the Holy Spirit, except from the LORD JESUS CHRIST, because it proceeds from God the Father by Him; and by the Holy Spirit is understood the Divine proceeding.

No one can receive the Holy Spirit, that is, the Divine Truth and the Divine Good, unless he goes to the LORD immediately, and is at the same time in love.

The Holy Spirit, that is, the Divine proceeding, can never become man's own, but is constantly of the LORD with him.

Therefore the Holy, which is understood by the Holy Spirit, does not inhere, and does not remain, except so long as the man who receives it, believes in the LORD, and is at the same time in the doctrine of truth from the Word, and in a life according to it.

The Holy, which is understood by the Holy Spirit, is not transferred by man to man, but by the LORD through man to man.

God the Father does not send the Holy Spirit, that is, His Divine, through the LORD into man; but the LORD sends it from God the Father.

The clergy, because they are to teach doctrine from the Word concerning the LORD, and concerning Redemption and Salvation by Him, are to be inaugurated by the solemn promise of the Holy Spirit, and by the representation of its translation; but it is received by the clergy according to the faith of their life.

The Divine, which is understood by the Holy Spirit, proceeds from the LORD through the clergy to the laity, by preachings, according to the reception of the doctrine of truth thence.

And by the sacrament of the Holy Supper, according to repentance before it.

36.

THE HOLY SPIRIT IS THE WORD.

The Divine proceeding, which is called the Holy Spirit, in the proper sense is the Word, wherein is the Holy of God.

The Word is the Holy itself, in the Christian Church, from the Divine of the LORD, which is

therein and thence ; wherefore the Divine proceeding, which is called the Holy Spirit, in the proper sense, is the Word and the Holy of God.

The LORD is the Word, because it is from the LORD, and concerning the LORD, and thus in its essence is the LORD Himself.

The LORD, because He is the Word, is alone Holy ; and He is the Holy One of Israel, who is so often mentioned in the Prophets, concerning whom also it is there said that He alone is God.

Hence it is, that the place, where the ark was in the Tabernacle, was called the Sanctuary and Holy of Holies ; because in it was the Law, the beginning of the Word, over which was the Propitiatory, and over this the Cherubim, all which signified the LORD as the Word.

Hence also it is, that the New Jerusalem, which is the Church that approaches the LORD alone, and draws truths from His Word, is called Holy, and also the City of Holiness ; and the men in whom that Church is, a people of holiness ; this Church is also the kingdom of saints, which will endure to eternity.

The Prophets and Apostles, because the Word was written by them, are called saints.

The Holy Spirit, from the Holy Word which is taught by the LORD, is called the Spirit of Truth : of whom the LORD says that He speaketh not

from Himself but from the LORD, and that He Himself is He.

That to him who speaketh a word against the Holy Spirit, it is not remitted, is because he denies the Divinity of the LORD, and the holiness of the Word ; for he has no religion.

That to him who speaketh a word against the Son of Man, it is remitted, is because it is remitted to him who denies this or that to be Divine Truth from the Word in the Church, if only he believes that in the Word, and from the Word, are Divine Truths. The Son of Man is the Divine Truth from the Word in the Church, and this cannot be seen by all.

37.

THE DIVINE TRINITY.

THERE IS A DIVINE TRINITY ; NAMELY, FATHER, SON, AND HOLY SPIRIT.

THE FATHER, SON, AND HOLY SPIRIT, ARE THE THREE ESSENTIALS OF ONE GOD.

THERE WAS NO TRINITY OF GOD BEFORE THE WORLD WAS CREATED.

THE TRINITY OF GOD, AFTER THE WORLD WAS CREATED, WAS MADE IN JESUS CHRIST.

THIS TRINITY IS FROM THE WORD, AS ALSO FROM THE APOSTLES' CREED ; BUT NOT FROM THE NICENE.

DISCORDANT IDEAS ARISE FROM THE NICENE TRINITY.

THIS TRINITY HAS PERVERTED THE CHURCH.

IT HAS ALSO FALSIFIED THE WHOLE WORD.

HENCE IS THAT AFFLICTION AND DESOLATION PREDICTED BY THE LORD.

THERE IS NO SALVATION, UNLESS A NEW CHURCH BE INSTITUTED BY THE LORD.

THE DIVINE TRINITY IS IN THE LORD GOD THE SAVIOUR ; HENCE HE ALONE IS TO BE APPROACHED, THAT THERE MAY BE SALVATION, OR ETERNAL LIFE.

38.

THE TRINITY IN GENERAL.

The idea of the common people concerning the Divine Trinity, is, that God the Father sits on high, and His Son at His right hand, and that they send the Holy Spirit to men.

The idea of the clergy concerning the Trinity, is, that there are three Persons, each of whom is God and Lord, and that the three have one and the same essence.

The idea of the wise among the clergy, is, that there are three communicable properties and qualities ; but those that are incommunicable are understood by three persons.

That there is a Divine Trinity is manifest from the Sacred Scripture, and from reason.

From a trinity of persons there inevitably follows a trinity of gods.

If God is One, the Trinity of God is necessary, thus the Trinity of a Person.

The Trinity of God, which is also a Trinity of a Person, is in God Incarnate, or Jesus Christ.

This is confirmed from the Sacred Scripture; and also from reason, since there is a trinity in every man.

The Apostolic Church never thought of a trinity of persons, as is evident from the Creed of that Church.

A trinity of persons was first invented by the Nicene Council.

It was derived thence into the Churches after that Council, even to the present time.

Not until this day could that doctrine be rectified.

A trinity of persons has inverted the whole Church, and falsified all and single things of it.

All say, that it exceeds comprehension, and that the understanding is to be held captive under obedience to faith.

In the LORD is the one Trinity, and Unity in Trinity.

39.

FATHER, SON, AND HOLY SPIRIT.

There is a Divine Trinity ; namely, Father, Son, and Holy Spirit.

The Unity of God is acknowledged and received in the whole world, wherever there is religion and sound reason.

Therefore the Trinity of God could not be known ; for if it had been known, yea, if only mentioned, man would have thought of the Trinity of God as of a plurality of gods ; which both religion and sound reason abhor.

Therefore the Trinity of God could not be known, except from Revelation, thus no otherwise than from the Word ; nor could it be received, unless the Trinity of God were also the Unity of God, for otherwise there would be a contradiction, which begets a nonentity.

The Trinity of God did not actually exist, until the Son of God, the Saviour of the world, was born ; and not before was there a Unity in Trinity, and a Trinity in Unity.

The salvation of the human race depends upon the Trinity of God, which at the same time is a Unity.

By the Trinity of God, which at the same time

is a Unity, the Divine Trinity in one Person is understood.

The LORD, the Saviour of the world, taught that there is a Divine Trinity; namely, Father, Son, and Holy Spirit.

For He commanded His disciples to baptize in the name of the Father, of the Son, and of the Holy Spirit.

He also said He would send to them the Holy Spirit from the Father.

He moreover often mentioned the Father by name, and called Himself His Son, and He breathed upon the disciples, saying, *Receive ye the Holy Spirit.*

Furthermore, when Jesus was baptized in the Jordan, a voice came forth from the Father, saying, *This is my beloved Son*; and the Spirit in the form of a dove appeared over Him.

The angel Gabriel also said to Mary, *The Holy Spirit shall come upon thee, and the Power of the Highest shall overshadow thee, and the Holy which is born of thee shall be called the Son of God.* The Highest is God the Father.

The Apostles also in their Epistles often name the Father, the Son, and the Holy Spirit; and John in his first epistle says, *There are three that testify in Heaven, the Father, the Word, and the Holy Spirit.*

40.

THREE ESSENTIALS OF ONE GOD.

These three, Father, Son, and Holy Spirit, are three Essentials of one God; since they are one, as the soul, body, and operation, are one with man.

The Divine Trinity, which at the same time is Unity, can by no means be comprehended by any one, except as the soul, body, and proceeding operation with man.

Therefore in the Christian Church it is everywhere acknowledged, that in Christ, God and Man, that is, the Divine and the Human, are one Person, as the soul and body in man.

Wherefore he who has knowledge of the union of the soul and body, and the operation thence, knows the Trinity, and at the same time the Unity, of God, in a kind of shadow.

The rational man knows, or may know, that the soul of the son is from the father, and that the soul clothes itself with a body in the womb of the mother, and that afterwards all operation proceeds from both.

He who has knowledge of the union of the soul and body, also knows, or may know, that the life of the soul is in the body, and thus that the life of the body is the life of the soul.

Consequently, that the soul lives, and therefore sensates and operates, in the body and from the body ; and that the body lives, sensates, and operates from itself, while from the soul.

This is because all things of the soul are of the body, and all things of the body are of the soul ; thence and from no other source is their union.

It is only an appearance that the soul operates separately, from itself through the body ; when yet it operates in the body, and from the body.

From these things the rational man, who has knowledge of the intercourse of the soul and the body, may comprehend the words of the LORD :

That the Father and He are one ;

That all things of the Father are His, and all His are of the Father ;

That all things of the Father come to Him ;

That the Father hath given all things into the hand of the Son ;

That as the Father operates, so also the Son operates ;

That he who seeth and knoweth the Son, also seeth and knoweth the Father ;

That they who are one in the Son, are one in the Father ;

That no one hath seen the Father except the Son, who is in the bosom of the Father, He hath set Him forth ;

That the Father is in the Son, and the Son in the Father ;

That no one cometh to the Father, except by the Son ;

That as the Father hath life in Himself, so hath He given to the Son to have life in Himself ;

That in Jesus Christ all the fulness of Divinity dwelleth bodily.

The Son is the Human of the Father.

From these things it follows, that the Divinity and Soul of the Son of God, our Saviour, are not distinctly two, but one and the same.

41.

NO TRINITY BEFORE CREATION.

Before the world was created, there was no Trinity of God.

The Sacred Scripture teaches, and reason, illustrated by the LORD therein and thence, sees, that God is one ; but the Sacred Scripture does not teach, and reason thence illustrated does not see, that God was triune before the world was created.

Nor does reason illustrated from the Sacred Scripture see, that the Son was born from eternity, or that the Holy Spirit proceeded from God the Father by the Son from eternity.

Hence, a Trinity from eternity is not a real Trinity, but ideal ; still more a Trinity of Persons.

A Trinity of Persons in the Divinity, before the world was created, did not come into the mind of any one, from the time of Adam even to the Advent of the LORD ; as is manifest from the Word of the old Testament, and from the histories of the religion of the ancients.

Neither did it come into the mind of the Apostles, as is manifest from their writings in the Word.

Neither did it come into the mind of any one in the Apostolic Church, which was before the Nicene Council, as is manifest from the Apostle's Creed.

A Trinity of Persons from eternity is not only above reason, but contrary to it ; it is contrary to reason that three Persons created the universe ; that there were three Persons, and each person God, and yet there were not three Gods but one.

The future New Church will call the age of the old Church obscure, or barbarous, when they worshipped three Gods.

A Trinity of Persons in the Divinity from eternity was first put forth by the Nicene Council, as is manifest from the two Creeds, the Nicene and the Athanasian ; and afterwards it was received as the principal dogma, and as the head

of doctrines, from that time even to the present day.

For this there were two causes ; first, they did not know how otherwise to disperse the scandals of Arius, who denied the Divinity of the LORD ; second, because they did not understand what is written by the Evangelist John (I, 1, 2, 10, 14 ; xvi, 28 ; xvii, 5).

The belief, according to the Nicene Council, and the Churches after it, that the Divinity, before the world was created, consisted of three Persons, each of which was God, and that from the first Person was born a second, and from these two went forth a third, is the faith of a paradox, which is contrary to the reason of the understanding ; a faith in which there is nothing of the Church, but is a persuasion of the false, such as is with those who are insane in the things of religion.

42.

THE TRINITY AFTER CREATION.

The Trinity of God was made, after the world was created, and actually in the fulness of time, and then in God Incarnate, who is the Lord our Saviour Jesus Christ.

The Trinity of God did not exist, and could not exist, before the world was created.

There are three essentials of one Person in God Man, of which is predicated the Trinity of God.

That God came into the world as the Word, and assumed a Human in the virgin Mary, and that the Holy thence born was called the Son of the Highest, the Son of God, the Only Begotten Son, is known from the old Word, where it is predicted, and from the new, where it is described.

Since, therefore, God the Highest, who is the Father, by His Divine proceeding, which is the Holy Spirit, conceived the Human in the virgin Mary, it follows that the Human, born from that conception, is the Son, and the Divine conceiving is the Father, and that both together is the LORD God the Saviour, Jesus Christ, God and Man.

It follows also that the Divine Truth, which is the Word, in which is the Divine Good, from the Father, was the seed from which the Human was conceived. From the seed is the soul, and by the soul is the body.

In confirmation, this arcanum shall be mentioned: The spiritual origin of all human seed is truth from good, but not Divine Truth from Divine Good, in its own essence, infinite and uncreate, as in the LORD, but in its own form finite and created.

It is known that the soul adjoins to itself a body, which may serve it for performing uses,

and that afterwards it conjoins itself to the body as it serves; and this even until the soul becomes of the body, and the body of the soul. This is what the LORD says, *That He is in the Father, and the Father in Him.*

From these things it follows, that the Trinity of God was made after the world was created, and then in God Incarnate, who is the LORD the Saviour, Jesus Christ.

43.

THE TRINITY OF GOD IN ONE PERSON.

The Trinity of persons in the Divinity is from the Nicene Council, and was thence in the Catholic Church, and in the Churches after it; it is therefore to be called the Nicene Trinity. But the Trinity of God in one person, in the Lord God, the Saviour, is from Christ Himself, and was thence in the Apostolic Church; and it is therefore to be called the Christian Trinity; and this Trinity of God is the Trinity of the New Church.

1. There are three summaries of the doctrine of the Christian Church concerning the Divine Trinity, and the Divine Unity, which are called Creeds; the Apostolic, the Nicene, and the Athanasian. These three Creeds were acknowledged and received by the Christian Church, as ecumenical

and catholic, that is, as the universals of doctrine concerning God, the Father, Son, and Holy Spirit.

From the things put forth in the three Creeds, it may be gathered, how in each the Trinity of God in Unity, and the Unity in Trinity, was understood.

For the Apostolic Creed teaches that God the Father is the Creator of the universe ; that His Son was conceived by the Holy Spirit, and born of the virgin Mary ; and that there is a Holy Spirit.

The Nicene Creed teaches that God the Father is the Creator of the universe ; that the Son was begotten before all ages, and that He descended and became incarnate ; and that the Holy Spirit proceeds from both.

But the Athanasian Creed teaches that the Father, Son, and Holy Spirit, are three Persons, co-eternal and co-equal, and that each of them is God ; and yet that there are not three Gods, but one ; and, although from the Christian verity, each person singly is God, still from the Catholic religion it is not lawful to say three Gods.

From these three Creeds it is manifest, that two Trinities are taught, one which existed before the world was created, the other after it ; the Trinity before the world was created, in the Nicene and

Athanasian Creeds, but the Trinity after it, in the Apostolic Creed ; consequently, that the Apostolic Church knew nothing of a Son from eternity, but only of a Son born in the world, and thus that Church invoked the latter, and not the former ; and on the other hand, the Church after the Apostolic Creed, as it were established anew, acknowledged a Son from eternity as God, but not so the Son born in the world.

These two Trinities differ as much from each other as evening and morning, yea, as night and day ; and thus both together can by no means be confirmed in one man of the Church, because religion would perish with him, and with religion sound reason ; because from the Nicene and Athanasian Trinity, one God cannot be thought of, but He can be in the Apostolic Trinity ; and He can be thought of in this Trinity, because it is in the LORD JESUS CHRIST, the Son of God born in the world.

2. That the Divine Trinity is in the LORD GOD the Saviour, Jesus Christ, He Himself teaches, for He says,

That the Father and He are one ;

That He is in the Father, and the Father in Him ;

That all things of the Father are His ;

That he that seeth Him seeth the Father ;

That he that believeth in Him believeth in the Father ;

And it is according to Paul, that all the fullness of Divinity dwelleth in Him bodily ;

And according to John, that He is the true God and eternal life ;

And according to Isaiah, that He is the Father of eternity ;

And in the same, that He is Jehovah, the Redeemer, the only God ;

And that from Redemption He is Jehovah our Justice ;

And that He is called, God, and Father ;

And that His glory He will not give to another ;

Also that the Holy Spirit is from Him.

Now because God is One, and because there is a Divine Trinity, the Father, Son, and Holy Spirit ; it follows, that that Trinity is in one Person, and in the Person of Him who was conceived from God the Father, and born of the virgin Mary ; and hence He is called the Son of the Highest, the Son of God, the only begotten Son.

Since therefore this Divine Trinity, is in the LORD GOD the Saviour, Jesus Christ ; it follows, that He alone is to be approached, invoked, and worshipped ; and when this is done, the Father is at the same time approached, and man receives the Holy Spirit.

Since the Divine Trinity, and at the same time the Divine Unity, is in the LORD JESUS CHRIST, the Redeemer and Saviour of the world, this is the Trinity of the New Church.

44.

FALSIFICATION OF THE WORD.

The confirmation of a Trinity of Persons, each of which is a God from eternity, according to the Nicene and Athanasian Creeds, has falsified the whole Word.

Every heretic can confirm, and does confirm, his heresy by the Word, since this is written by appearances and correspondences; wherefore the Word is called by some the book of all heresies.

Man after confirmation does not see otherwise than that his dogmas are true, although they are false.

A plurality of Gods can be confirmed by many things from the Word; also the faith imputing the merit of Christ, in which three Gods singly have their parts; and also that the works of charity contribute nothing to faith, and thus to salvation.

A plurality of Gods can be confirmed by these things:

That a Trinity was named by the LORD ;

That a Trinity appeared when the LORD was baptized ;

That there are three who testify in Heaven, the Father, the Word, and the Holy Spirit ;

That Jehovah God said, Let us make man in our image and likeness ;

That three angels appeared before Abraham, who were called Jehovah ;

That in the new Word, the Father, Son, and Holy Spirit are often named by the LORD in the Evangelists, and by the Apostles in the Epistles, and it is not there said that they are one.

Also that faith is imputative of the merit of Christ, and that this faith alone is saving, and that the works of charity do not conduce to salvation. Beside this, a mind given to ratiocination may add to them creeds of its own, and establish them.

All and each of these cannot be seen as false, and thus cannot be dissipated, unless reason, illustrated by the LORD, confirm by means of the Word that God is one, and that there is a conjunction of charity and faith.

When this is so done, it appears clearly, that a theology founded upon a Trinity of Persons, each of which is God, and upon a faith appropriated to each one singly, and upon the unavailability of charity for salvation, has falsified the whole

Word ; chiefly because these three, God, Charity, and Faith, are together the universals of religion, to which all and single things of the Word, and hence of Heaven and the Church, relate.

Hence results this enormity, that the confirmer thinks of three gods, because of one from three, wherever he reads of the Father, Son, or Holy Spirit, yea, wherever he reads of Jehovah and God ; he also thinks of no other than the faith imputing the merit of Christ, wherever he reads of faith ; and he thinks of charity as not contributing anything to salvation, or he thinks of that faith in the place of it, wherever he reads of charity. Confirmation once imbued bears this with itself.

45.

AFFLICTION AND DESOLATION OF THE CHURCH.

Hence is that Affliction and that Desolation in the Christian Church, which were predicted by the Lord in the Evangelists, and in Daniel.

The LORD when He spoke with the disciples of the Consummation of the Age, and of His Advent, that is, of the end of the Church of this day, and the beginning of the New Church, predicted these things, namely, *Then shall be great affliction, such as was not from the beginning*

of the world until now, nor shall be ; also, There shall be the abomination of desolation predicted by Daniel the prophet ; for after the affliction of those days the sun shall be darkened, and the moon shall not give her light, and the powers of the Heavens shall be commoved.

That there is such affliction and desolation in the Church, is altogether unknown and unseen in the world, because it is everywhere said therein, that they are in the light itself of the Gospel ; so that if an angel should descend from Heaven, and teach anything else, he would not be believed.

But this predicted affliction and desolation appears in clear light in the spiritual world, since all men come into that world after death, and remain in the religion in which they were in the natural world ; for light there is spiritual, which uncovers all things.

When the clergy are there interrogated concerning God, Faith, and Charity, which are the three essentials of the Church, and thence of salvation, they answer scarcely otherwise than as blind men in pits.

When the laity are interrogated concerning these three essentials, they know almost nothing.

When the latter and the former are explored, as to whether they have in themselves anything of God, of Faith, and of Charity, it is observed that they have nothing, consequently nothing of

Heaven, of the Church, and of salvation ; except with those who have done goods from religion, since these in the spiritual world are receptive of faith in the LORD GOD the Saviour.

From these few things it is manifest, whence is that great affliction, which was not from the beginning of the world, nor shall be ; and whence is that abomination of desolation, which the LORD predicted would be at the end of the present Church.

That such affliction was not from the beginning of the world, nor shall be, is because the Gentiles, and the Jews themselves, were ignorant of the LORD GOD the Saviour ; as the Fountain of Salvation, and ignorance excuses ; but it is otherwise with Christians after His Advent, to whom this has been revealed in the Word of both Testaments.

46.

THE RISE OF A NEW CHURCH.

Unless a New Church exist, which shall abolish the faith of the old Church, which is in three gods, and teach a new Faith, which is in one God, thus in the Lord God the Saviour Jesus Christ, no flesh could be saved, according to the words of the Lord.

The LORD, when He spoke with the disciples of the Consummation of the Age, and His Ad-

vent, that is, of the end of the present Church, and the beginning of the New Church, then, after He had described the desolation and affliction, said, *Unless those days be shortened, no flesh can be saved*, that is, they would altogether perish in eternal death.

The reason is, that by the faith of the present Church there is no conjunction with God, and hence no salvation; for this depends solely upon conjunction with God; yea, salvation is that conjunction.

For that faith is a faith in three gods, and faith unless it be in one God does not conjoin; moreover, that faith cannot be united with charity, and faith not united with charity, thus faith alone, does not conjoin.

Hence it follows, that unless a New Church be established by the LORD, which shall abolish that faith, and teach a new faith, which is a faith in one God, and is at the same time united with charity, no flesh could be saved, that is, no man could be saved.

The faith of the present day has destroyed the universal Church* and falsified the whole Word; wherefore unless a New Church be established by the LORD, which shall restore both the Church and the Word to its integrity, no flesh could be saved.

Those who are in the faith of the present Church,

are understood by the dragon in the Apocalypse, and by the false prophet: and the faith itself by the pit of the abyss, out of which locusts went forth; and also by the great city which is spiritually called Sodom and Egypt, where the two witnesses were slain; and by the New Jerusalem there, the New Church is understood.

Since it is there said, that after the dragon and false prophet were cast into Hell, the New Jerusalem descended out of Heaven from God; it is manifest, that after the faith of the present Church is damned, the New Church will descend out of the New Heaven from the LORD, and be instituted.

From these things it is manifest, that unless a New Church exist which shall abolish the faith in three gods, and receive a faith in one God, thus in the LORD JESUS CHRIST, and which at the same time conjoins this faith with charity into one form, no flesh could be saved.

It may also be seen above, that Redemption could not have been effected, nor could salvation have thence been given, except by God Incarnate, thus by no other than by God the Redeemer, Jesus Christ, for salvation is perpetual Redemption; also that God, Faith, and Charity are the three essentials of the Church, and that upon them universal theology, thus the Church, depends. Wherefore, when falses concerning these

three essentials are taught and imbibed, there is no salvation to man.

No one can hereafter come into Heaven, unless he be in the doctrine of the New Church, as to faith and life. The reason is, that the New Heaven, which has now been established by the LORD, is in faith and life according to that doctrine.

VIII.

THE LAST JUDGMENT.

The Last Judgment is not in the natural, but in the spiritual world.

The destruction of the world is not meant by the day of the Last Judgment.

The procreations of the human race on the earth will never cease.

The human race is the basis, on which Heaven is founded.

The human race is the seminary of Heaven.

The extension of Heaven, which is for angels, is so immense, that it cannot be filled to eternity.

They are few respectively, of whom Heaven is as yet.

The perfection of Heaven increases according to plurality.

Every Divine Work looks to infinity and eternity.

Heaven and Hell are from the human race.

All who have ever been born men, from the

beginning of creation, and are deceased, are in Heaven or Hell.

The Last Judgment must be where all are together, thus in the spiritual world, and not on the earth.

The Last Judgment exists, when the end of the Church is; and the end of the Church is, when there is no faith, because no charity.

All things which are predicted in the Apocalypse, are at this day fulfilled.

The Last Judgment has been accomplished.

Babylon has been destroyed.

The former Heaven has been abolished.

The state of the world and of the Church hereafter, will be similar to what it has been hitherto, in the external form, but dissimilar in the internal.

IX.

INFLUX, OR THE INTERCOURSE OF THE SOUL AND THE BODY.

Who does not know, or may not know, that the good of love and the truth of faith inflow from God into man, and that they inflow into his soul, and are felt in his mind, and that they flow forth from the thought into the speech, and from the will into the actions.

There are two worlds, the spiritual world, where spirits and angels are, and the natural world, where men are.

The spiritual world existed and subsists from its own sun, and the natural world from its own sun.

The sun of the spiritual world is pure love from Jehovah God, who is in the midst of it.

From that sun proceed heat and light, and the heat proceeding from it in its essence is love, and the light thence in its essence is wisdom.

Both that heat and that light inflow into man, the heat into his will, producing there the good

of love, and the light into his understanding, producing there the truth of wisdom.

Those two, heat and light, or love and wisdom, inflow conjointly from God into the soul of man, and by this into the mind, into its affections and thoughts, and from these into the senses, speech, and actions of the body.

The sun of the natural world is pure fire, and by this sun the world of nature existed and subsists.

Hence everything that proceeds from this sun, regarded in itself, is dead.

The spiritual clothes itself with a natural, as man clothes himself with a garment.

Spiritual things, so clothed in man, cause him to be able to live a rational and moral man, thus a spiritually natural man.

The reception of that influx, is according to the state of love and wisdom with man.

The understanding with man can be elevated into the light, that is, into the wisdom, in which the angels of Heaven are, according to the cultivation of the reason ; and his will can be elevated in like manner into the heat of Heaven, that is, into the love, according to the deeds of the life ; but the love of the will is not elevated, except so far as man wills and does the things, which the wisdom of the understanding teaches.

It is altogether otherwise with beasts.

There are three degrees in the spiritual world, and three degrees in the natural world, hitherto unknown, according to which all influx takes place.

Ends are in the first degree, causes in the second, and effects in the third.

From these things it is manifest, what spiritual influx is, from its origin to effects.

X.

THE DIVINE LOVE AND WISDOM.

1.

GOD.

God is Divine Love and Divine Wisdom.

Love is the life of man.

God alone, thus the LORD, is Love itself, because He is Life itself; and angels and men are recipients of Life.

The Divine is not in space.

God is Man Himself.

Esse and Existere in God Man are distinctly one.

In God Man infinite things are distinctly one.

There is one God Man, from Whom all things are.

The Divine Essence itself is Love and Wisdom.

The Divine Love is of the Divine Wisdom, and the Divine Wisdom is of the Divine Love.

The Divine Love and the Divine Wisdom are Substance and Form.

The Divine Love and the Divine Wisdom are

Substance and Form in themselves, thus the Itself and the Only.

The Divine Love and the Divine Wisdom cannot but be and exist in others created by itself.

All things in the universe were created by the Divine Love and the Divine Wisdom of God Man.

All things in the created universe are recipients of the Divine Love and the Divine Wisdom of God Man.

All created things in a certain image relate to man.

The uses of all created things ascend by degrees, from ultimates to man, and through man to God the Creator, from whom they are.

The Divine fills all spaces of the universe without space.

The Divine is in all time without time.

The Divine in the greatest and least things is the same.

2.

THE SPIRITUAL SUN.

The Universe with all things of it was created by God, by means of the two Suns, the spiritual and the natural.

The Divine Love and the Divine Wisdom appear in the spiritual world as a Sun.

From the Sun, which exists from the Divine

Love and the Divine Wisdom, heat and light proceed.

That Sun is not God, but it is the Proceeding from the Divine Love and Divine Wisdom of God Man; in like manner the heat and light from that Sun.

Spiritual heat and light, by proceeding from the LORD as a Sun, make one, as His Divine Love and Divine Wisdom make one.

The Sun of the spiritual world appears in a middle altitude, distant from the angels, as the sun of the natural world is distant from men.

The distance between the Sun and the angels in the spiritual world is an appearance, according to the reception of the Divine Love and the Divine Wisdom by them.

The angels are in the LORD, and the LORD in them; and because the angels are recipients, the LORD alone is Heaven.

In the spiritual world the east is where the LORD appears as a Sun, and the remaining quarters are thence.

The quarters in the spiritual world are not from the LORD as a Sun, but from the angels, according to reception.

The angels turn their face continually to the LORD as a Sun, and thus have the south to the right, the north to the left, and the west behind them.

All the interiors of the angels, both of mind and body, are turned to the LORD as a Sun.

Every spirit, whatever his quality, turns in like manner to his ruling love.

The Divine Love and Divine Wisdom, which proceed from the LORD as a Sun, and make the heat and light in Heaven, is the Divine proceeding, which is the Holy Spirit.

The LORD created the universe and all things of it, by means of the Sun, which is the first proceeding of the Divine Love and Divine Wisdom.

The sun of the natural world is pure fire, and hence dead; and nature, because it draws its origin from that sun, is dead.

Without two Suns, the one living and the other dead, there can be no creation.

The end of creation exists in ultimates; which end is, that all things may return to the Creator, and that there may be conjunction.

3.

DEGREES.

All created things are in Degrees.

1. In the spiritual world there are atmospheres, waters, and earths, as in the natural world; but the former are spiritual, and the latter natural.

There are Degrees of love and wisdom, and thence Degrees of heat and light, also Degrees of atmospheres.

Degrees are of a two-fold kind, degrees of altitude and degrees of latitude.

The Degrees of altitude are homogeneous, and one is from the other in a series, like end, cause, and effect.

The first Degree is the all in all things of the following degrees.

All perfections increase and ascend with Degrees, and according to Degrees.

In successive order, the first Degree makes the highest, and the third the lowest; but in simultaneous order, the first Degree makes the inmost, and the third the outmost.

The ultimate Degree is the complex, continent, and basis of the prior degrees.

Degrees of altitude, in their ultimate, are in fulness and power.

Degrees of both kinds are in the greatest and least of all things that have been created.

There are three Degrees of altitude, infinite and uncreate, in the LORD, and three finite and created Degrees in man.

These three Degrees of altitude are in every man from birth, and may be successively opened; and as they are opened, man is in the LORD, and the LORD in him.

Spiritual light inflows by three Degrees with man, but not spiritual heat, except so far as man shuns evils as sins, and looks to the LORD.

If the superior Degree, which is spiritual, is not opened with man, he becomes natural and sensual.

Since in the world it is not known what the spiritual man is, and what the natural, therefore it shall be distinctly told as follows :

What the natural man is, and what the spiritual man.

The quality of the natural man, with whom the spiritual degree is opened.

The quality of the natural man, with whom the spiritual degree is not opened, but still not closed.

The quality of the natural man, with whom the spiritual degree is altogether closed.

What the difference is between the life of a natural man, and the life of a beast.

The natural Degree of the human mind, regarded in itself, is continuous, but by correspondence with the two superior Degrees, while it is elevated, it appears as if discrete.

The natural mind, because it is the covering and continent of the superior Degrees of the human mind, is reactive ; and if the superior Degrees are not opened, it acts against them, but if they are opened, it acts with them.

2. The origin of evil is from the abuse of the faculties, proper to man, which are called rationality and liberty.

That the origin of evil is from the abuse of those faculties, shall be told in the following order :

The evil man, equally with the good man, enjoys those faculties.

The evil man abuses them, to confirm evils and falses ; and the good man uses them, to confirm goods and truths.

Evils and falses confirmed with man remain, and become of his love and thence of his life.

The things which become of the love and life, are inborn in the offspring.

All evils and the falses thence, both those that are inborn, and those that are super-induced, reside in the natural mind.

Evils and falses are wholly opposite to goods and truths, because evils and falses are diabolical and infernal, and goods and truths are Divine and heavenly.

Since many do not know the quality of evil, and that it is altogether opposite to good, and yet it is important that it should be known, the subject shall be examined in the following order :

The natural mind, which is in evils and in falses thence, is a form and image of Hell.

The natural mind, which is a form or image of Hell, descends by three Degrees. The three Degrees of the natural mind, which is a form and image of Hell, are opposite to the three Degrees of the spiritual mind, which is a form and image of Heaven.

The natural mind, which is Hell, is wholly opposite to the spiritual mind, which is Heaven.

All things of the three Degrees of the natural mind, are included in the works, which are done by the acts of the body.

4.

THE CREATION.

The End of the Creation of the Universe is that the angelic Heaven might exist.

1. The LORD from Eternity, who is Jehovah, created the universe and all things of it from Himself, and not from nothing.

The LORD from Eternity, or Jehovah, could not have created the universe and all things of it, unless He were a Man.

The LORD from Eternity, or Jehovah, produced from Himself the sun of the spiritual world, and

from that sun created the universe and all things of it.

In the LORD there are three things, which are the LORD, the Divine of Love, the Divine of Wisdom, and the Divine of Use; and these three are presented in appearance outside of the sun of the spiritual world, the Divine of Love by heat, the Divine of Wisdom by light, and the Divine of Use by the atmosphere, which is the continent.

The atmospheres, which are three in both worlds, the spiritual and the natural, in their ultimates terminate in substances and matters, such as are on the earth.

Those substances and matters are also of three degrees.

They are held in connection by the encompassing atmospheres.

They are accommodated to produce all uses in their forms.

In the substances and matters, from which the earths are, there is nothing of the Divine in itself, but still they are from the Divine in itself.

All uses, which are the ends of creation, are in forms, and they take on forms from the substances and matters such as are on the earth.

In earths there is a conatus to produce uses in forms, or forms of uses.

In all the forms of uses there is an image of creation.

In all the forms of uses there is an image of man.

In all the forms of uses there is an image of the Infinite and the Eternal.

2. All things of the created universe, regarded from uses, relate to man in an image; and this testifies that God is a Man.

All things created by the LORD are uses; and they are uses in the order, degree, and respect, in which they have relation to man, and by man to the LORD from whom they are.

The uses which relate to man regard these three,

Uses for sustaining the body.

Uses for perfecting the rational.

Uses for receiving the spiritual from the LORD.

Evil uses were not created by the LORD, but they arose together with Hell.

That good uses are from the LORD, and that evil uses are from Hell, shall be demonstrated in this order:

What is understood by evil uses on earth.

All things that are evil uses are in Hell, and all that are good uses in Heaven.

There is a continual influx from the spiritual world into the natural world.

Influx from Hell operates those things that

are evil uses, in places where those things are that correspond.

The ultimate spiritual, separated from what is above it, operates this.

There are two forms, into which operation takes place by influx, the vegetable and the animal form.

Both forms, as long as they exist, receive the means of propagation.

The visible things in the created universe testify, that nature has produced nothing and does produce nothing; but that the Divine has produced and does produce all things from itself, and through the spiritual world.

5.

THE CREATION OF MAN.

Man was created into the image of God, and according to His likeness.

1. Two receptacles and habitations for Himself, have been created and formed by the LORD with man, which are called will and understanding; the will for His Divine Love, and the understanding for His Divine Wisdom.

The will and understanding, which are the receptacles of Love and Wisdom, are in the brains,

in the whole and in every part of them ; and thence in the body, in the whole and in every part of it.

Love and wisdom, and hence the will and the understanding, make the life itself of man.

The life of man is in its principles in the brains, and in its principiates in the body.

As the life is in its principles, such it is in the whole and in every part.

Life, by those principles, is from every part in the whole, and from the whole in every part.

As the love is, such is the wisdom, and hence such is the man.

There is a correspondence of the will with the heart, and of the understanding with the lungs.

All things of the mind relate to the will and understanding, and all things of the body to the heart and lungs.

There is a correspondence of the will and understanding with the heart and lungs, and hence a correspondence of all things of the mind with all things of the body.

The will corresponds to the heart.

The understanding corresponds to the lungs.

By that correspondence many arcana can be disclosed concerning the will and under-

standing, thus also concerning love and wisdom.

The mind of man is his spirit, and the spirit is a man ; and the body is the external, by which the mind or spirit sensates and acts in the world.

The conjunction of the spirit of man with the body, is by the correspondence of his will and understanding with his heart and lungs, and their disjunction is by non-correspondence.

2. From the correspondence of the heart with the will, and of the understanding with the lungs, all things may be known, that can be known, of the will and understanding, or of love and wisdom, thus of the soul of man.

Love or the will is the life itself of man.

Love or the will strives continually toward the human form, and toward all things of that form.

Love or the will, without a marriage with wisdom or the understanding, cannot do anything by its human form.

Love or the will prepares a house, or bridal bed, for the future consort, which is wisdom or the understanding.

Love or the will prepares all things in its

human form, that it may act conjointly with wisdom or the understanding.

After the nuptials, the first conjunction is by the affection of knowing, from which is the affection of truth.

The second conjunction is by the affection of understanding, from which is the perception of truth.

The third conjunction is by the affection of seeing truth, from which is thought.

Love or the will, by these three conjunctions, is in its sensitive and active life.

Love or the will introduces wisdom or the understanding into all things of its house.

Love or the will does nothing, but in conjunction with wisdom or the understanding.

Love or the will conjoins itself to wisdom or the understanding, and causes wisdom or the understanding to be reciprocally conjoined.

Wisdom or the understanding, by means of the power given to it by love, can be elevated, and receive the things which are of light from Heaven, and perceive them.

Love or the will can in like manner be elevated, and receive the things which are of heat from Heaven, if it loves its consort wisdom, in that degree.

Otherwise love or the will draws down wisdom or the understanding from its elevation, to act as one with itself.

Love or the will is purified in the understanding, if they are elevated together.

Love or the will is defiled in the understanding, and by it, if they are not elevated together.

Love, purified by wisdom in the understanding, becomes spiritual and celestial.

Love, defiled in the understanding and by it, becomes natural, sensual, and corporeal.

The faculty of understanding, which is called rationality, and the faculty of acting, which is called liberty, still remain.

Spiritual and celestial love is love towards the neighbor, and love to the LORD; and natural and sensual love is love of the world, and love of self.

It is similar with charity and faith, and their conjunction, as with the will and understanding, and their conjunction.

XI.

THE DIVINE PROVIDENCE.

1.

THE DIVINE GOVERNMENT.

The Divine Providence is the Government of the Divine Love and Divine Wisdom of the Lord.

The universe, with all and single things of it, was created from the Divine Love by the Divine Wisdom.

The Divine Love and Divine Wisdom proceed as one from the LORD.

But because it is not known, how two things, distinct from each other, can act as one, it is to be shown,

That a one without a form is not given, but
that the form itself makes a one ;

That a form makes the more perfect a one, as
those things which enter into the form,
are distinctly other and yet united.

This one is in a certain image in every created thing.

It is of the Divine Providence, that every created thing, in general and in particular, is such a one ; and if not, that it should become so.

The good of love is not good, except so far as it is united to the truth of wisdom ; and the truth of wisdom is not truth, except so far as it is united to the good of love.

The good of love, not united to the truth of wisdom, is not good in itself, but it is apparent good ; and the truth of wisdom, not united to the good of love, is not truth in itself, but it is apparent truth.

The LORD does not suffer that anything should be divided ; wherefore, it must either be in good, and at the same time in truth, or it must be in evil, and at the same time in falsity.

That which is in good, and at the same time in truth, is something ; and that which is in evil, and at the same time in falsity, is not anything.

The Divine Providence of the LORD causes, that evil and falsity together should serve for equilibrium, for relation, and for purification, and thus for the conjunction of good and truth with others.

2.

THE END OF THE DIVINE PROVIDENCE.

*The Divine Providence of the Lord has for its end
a Heaven from the Human Race.*

Heaven is conjunction with the LORD.

Man from creation is such, that he can be more
and more nearly conjoined to the LORD.

It shall be told in a few words,

How man is more and more nearly conjoined
to the LORD ;

And how this conjunction appears nearer and
nearer.

The more nearly man is conjoined to the LORD,
the wiser he becomes.

The more nearly man is conjoined to the LORD,
the happier he becomes.

The more nearly man is conjoined to the LORD,
the more distinctly he appears to himself as if he
were his own, and the more evidently he takes
notice that he is the LORD's.

3.

THE INFINITE AND THE ETERNAL.

*The Divine Providence of the Lord, in all that it
does, regards the Infinite and the Eternal.*

The Infinite in itself, and the Eternal in itself, is
the same as the Divine.

The Infinite and Eternal in itself, cannot do otherwise than look at the Infinite and Eternal from itself in things finite.

The Divine Providence in all that it does, looks at the Infinite and Eternal from itself, especially in saving the human race.

There is an image of the Infinite and Eternal in the variety of all things.

There is an image of the Infinite and Eternal in the fructification and multiplication of all things.

An image of the Infinite and Eternal appears in the Angelic Heaven.

To look at the Infinite and Eternal, in forming the Angelic Heaven, that it may be before the LORD as one Man, which is His image, is the inmost of the Divine Providence.

4.

FREEDOM AND REASON.

It is a law of Divine Providence, that man should act from Freedom according to Reason.

Man has reason and freedom, or rationality and liberty; and these two faculties are from the LORD with man.

Whatever a man does from freedom, whether

it be of reason, or not of reason, if only it be according to his reason, appears to him as his.

Whatever a man does from freedom, according to his thought, is appropriated to him as his, and remains.

Man by means of these two faculties, is reformed and regenerated by the LORD; and without them, he cannot be reformed and regenerated.

But in order that it may be known, how man is regenerated, these three things are to be considered :

The first state of man, which is a state of damnation ;

The second state of man, which is a state of reformation ;

The third state of man, which is a state of regeneration.

Man by means of these two faculties can be reformed and regenerated, as far as he can be led by them to acknowledge, that all the truth and good, which he thinks and does, is from the LORD, and not from himself.

The conjunction of the LORD with man, and the reciprocal conjunction of man with the LORD, takes place by these faculties.

The LORD guards these two faculties with man inviolate, and as holy, in all the progression of His Providence.

Without these two faculties, man would not have will and understanding, and thus would not be a man.

Without these two faculties, man could not be conjoined to the LORD, and thus could not be reformed and regenerated.

Without these two faculties, man would not have immortality and eternal life.

Therefore it is of the Divine Providence, that man should act from freedom according to reason.

5.

THE REMOVAL OF EVIL BY MEANS OF MAN.

It is a law of the Divine Providence, that man should as of himself remove evils as sins in the external man, and thus and no otherwise can the Lord remove them, in the internal man, and then at the same time in the external.

Every man has an external and an internal of thought.

The external of the thought of man, is in itself such as his internal is.

The internal cannot be purified, from the lusts of evil, so long as evils in the external man are not removed, because they obstruct.

Evils in the external man, cannot be removed by the LORD, except by means of man.

Therefore man ought to remove evils from the external man, as of himself.

The LORD then purifies man, from the lusts of evil in the internal man, and from the evils themselves in the external.

It is the continual of the Divine Providence of the LORD, that He should conjoin man to Himself, and Himself to man, that He may give to him the felicities of eternal life ; which cannot be done, except so far as evils with their lusts are removed.

The LORD never acts into any particular thing with man singly, unless into all things of him at the same time.

The LORD acts from inmosts and ultimates together.

6.

NO COMPULSION IN THE THINGS OF RELIGION.

It is a law of the Divine Providence, that man should not be compelled by external means to think and will, thus to believe and love, the things which are of Religion ; but that man should lead, and sometimes compel himself.

No one is reformed by miracles and signs, because they compel.

No one is reformed by visions, and by discourses with the dead, because they compel.

No one is reformed by threats and punishments, because they compel.

The external cannot compel the internal, but the internal can compel the external.

The internal is so averse to compulsion by the external, that it turns itself away.

External delights allure the internal to consent, and also to love.

There is given internal compulsion and internal freedom.

No one is reformed in states of non-rationality, and non-liberty.

No one is reformed in a state of fear, nor in a state of misfortune, nor in a state of disorder of mind, nor in a state of disease of the body, nor in a state of ignorance, nor in a state of blindness of the understanding.

It is not contrary to rationality and liberty, to compel one's self.

The external man is to be reformed by the internal, and not the reverse.

7.

THE APPEARANCE THAT MAN LEADS AND TEACHES
HIMSELF.

It is a law of the Divine Providence, that man should be led and taught by the Lord from Heaven, through the Word, Doctrine and Preachings from it, and this in all appearance as of himself.

Man is led and taught by the LORD alone.

There is one only Essence, one only Substance, and one only Form, from which are all essences, substances and forms, that have been created.

The one only Essence, Substance, and Form is the Divine Love and Divine Wisdom ; from which all things are, that have relation to love and wisdom with man.

In like manner, there is Good itself and Truth itself, to which all things have relation.

These are Life, from which the life of all, and all things of life, are.

The One only and the Itself is Omnipresent, Omniscient, and Omnipotent.

The One only and the Itself is the LORD from eternity, or Jehovah.

Man is led and taught by the LORD alone, through the angelic Heaven and from it.

Man is led of the LORD by influx, and taught by illustration.

Man is taught by the LORD, through the Word, doctrine and preachings from it, and thus immediately from Himself alone.

The LORD is the Word, because it is from Him, and concerning Him.

The LORD is the Word, because it is the Divine Truth of the Divine Good.

Thus to be taught from the Word, is to be taught by the LORD Himself.

That this is done mediately through preachings, does not take away the immediate.

Man is led and taught by the LORD in externals, in all appearance as of himself.

8.

MAN NOT SENSIBLE OF THE OPERATION OF PROVIDENCE.

It is a law of the Divine Providence, that man should not perceive and feel anything of the operation of the Divine Providence, but that he should still know and acknowledge it.

If man perceived and felt the operation of the Divine Providence, he would not act from freedom according to reason, nor would anything appear

to him as his. In like manner if man foreknew events.

If man manifestly saw the Divine Providence, he would interfere with the order and tenor of its progress, and pervert and destroy it.

Externals have such a connection with internals, that in every operation they make one.

Hence, if man were in some externals with the LORD, and at the same time in internals, he would pervert and destroy all the order and tenor of the progress of the Divine Providence.

If man manifestly saw the Divine Providence, he would either deny God, or make himself God.

It is given man to see the Divine Providence on the back, and not on the face ; also in a spiritual state, and not in a natural state.

9.

HUMAN PRUDENCE.

One's own Prudence is nothing, and only appears to be, and also ought to appear to be ; but the Divine Providence, from things most singular, is universal.

All the thoughts of man are from the affections of the love of his life ; and there are no thoughts, nor can there be, without them.

The affections of the love of the life of man, are known to the LORD alone.

The affections of the love of the life of man, are led of the LORD by His Divine Providence; and then at the same time the thoughts, from which is human prudence.

The LORD, by his Divine Providence, composes the affections into one form, which is the human.

Heaven and Hell are in such a form.

They who acknowledge nature alone, and human prudence alone, make Hell; and they who acknowledge God, and His Divine Providence, make Heaven.

All these things could not be done, unless it appeared to man that he thinks from himself, and disposes from himself.

10.

THINGS ETERNAL AND THINGS TEMPORAL.

The Divine Providence looks to things Eternal, and no otherwise to things Temporal, than as far as they agree with the Eternal.

Temporal things relate to dignities and riches, thus to honors and gains, in the world.

Since all things temporal relate to dignities and riches, it is important to know the following, namely:

What and whence dignities and riches are ;
The quality of the love of dignities and
riches, for the sake of them ; and the
quality of the love of dignities and riches,
for the sake of use ;

These two loves are distinct from each other,
as Hell and Heaven ;

The difference between them, is with difficulty
known by man.

Eternal things relate to spiritual honors and
wealth, which are of love and wisdom, in
Heaven.

Since it is not known, when honors and wealth
are blessings, and when they are curses, it is to be
told in this order :

Common experience testifies that honors and
wealth are blessings, and that they are
curses ;

Dignities and wealth, when they are blessings,
are spiritual and eternal, and when
they are curses, they are temporal and perishable ;

Dignities and wealth which are curses, respectively
to dignities and wealth which
are blessings, are as nothing to everything ;
and as that which in itself is not, to that
which in itself is.

Things temporal and eternal, are separated by
man, but they are conjoined by the LORD.

In order that it may be known that these two things are separated by man, and are conjoined by the LORD, it is to be demonstrated in the following order :

What things temporal are, and what things eternal are ;

Man is temporal in himself, and the LORD is eternal in Himself; and hence from man nothing can proceed but what is temporal, and from the LORD nothing but what is eternal ;

Temporal things separate eternal things from themselves, and eternal things conjoin things temporal to themselves ;

The LORD conjoins man to Himself by appearances ;

The LORD conjoins man to Himself by correspondences.

The conjunction of temporal and eternal things with man, is the Divine Providence of the LORD.

It is of the Divine Providence, that man by death puts off natural and temporal things, and puts on spiritual and eternal things.

The LORD, by His Divine Providence, conjoins Himself to natural things by spiritual, and to temporal things by eternal, according to uses.

The LORD conjoins Himself to uses by cor-

respondences, and thus by appearances, according to confirmations by man.

Such conjunction of things temporal and eternal, is the Divine Providence.

11.

PROFANATION.

Man is not let interiorly into the truths of faith, and into the goods of charity, except so far as he can be held in them even to the end of life.

Man can be let into the wisdom of spiritual things, and also into the love of them, and still not be reformed.

If man afterwards recedes from them, and goes contrary to them, he profanes holy things.

Whatever man thinks, speaks, and acts from the will, is appropriated to him, and remains, as well good as evil.

The LORD, by His Divine Providence, continually takes care and disposes, that evil should be by itself, and good by itself, and thus that they should be separated.

But this cannot be done, if man first acknowledges the truths of faith, and lives according to them, and afterwards recedes from and denies them.

He then commingles good and evil, even so far that they cannot be separated.

And because good and evil ought to be separated with every man, and with such a one they cannot be separated, therefore, as to everything truly human he is destroyed.

There are many kinds of the profanations of what is holy, and this kind is the worst of all.

The first kind of profanation is by those, who jest from the Word, and concerning the Word, or from the Divine things of the Church, and concerning them.

The second kind of profanation is by those, who understand and acknowledge Divine Truths, and yet live contrary to them.

The third kind of profanation is by those, who apply the sense of the letter of the Word to confirm evil loves and false principles.

The fourth kind of profanation is by those, who speak pious and holy things with the mouth, and also simulate by sound and gesture the affections of the love of them, and yet in heart do not believe and love them.

The fifth kind of profanation is by those, who attribute Divine things to themselves.

The sixth kind of profanation is by those,

who acknowledge the Word, and still deny the Divine of the LORD.

The seventh kind of profanation is by those, who first acknowledge Divine Truths, and live according to them, and afterwards recede from and deny them.

The LORD therefore does not let man interiorly into the truths of wisdom, and at the same time into the goods of love, except so far as he can be held in them, even to the end of life.

In the interiors with man, there cannot be evil and good together; and hence neither the falsity of evil, and the truth of good together.

Into the interiors of man good, and the truth of good, cannot be introduced by the LORD, except so far as evil, and the falsity of evil, is removed there.

If good with its truth were introduced before, or more than evil with its falsity is removed, man would recede from good, and return to his own evil.

When man is in evil, many truths can be introduced into his understanding, and these stored up in the memory, and yet not be profaned.

But the LORD, by His Divine Providence, especially takes care, that it should not be received thence before, and more than as

far as man, as of himself, removes evil in the external man.

If it were before and more, then the will would adulterate good, and the understanding would falsify truth, by commingling them with evils and the falses thence.

Therefore, the LORD does not let man interiorly into the truths of wisdom, and into the goods of love, except so far as he can be held in them, even to the end of life.

12.

THE LAWS OF PERMISSION.

The laws of Permission are also laws of the Divine Providence.

1. Some things shall now be enumerated which are of Permission, and still according to the laws of Divine Providence, by which the merely natural man confirms himself in favor of nature against God, and in favor of human prudence against the Divine Providence, as when he reads in the Word,

That the wisest of men, Adam and his wife, suffered themselves to be seduced by the serpent, and that God by His Divine Providence did not avert this ;

That their first son, Cain, killed his brother Abel, and God did not then withhold him by speaking with him, but only by cursing him after the deed ;

That the Israelitish nation worshiped a golden calf in the desert, and acknowledged it instead of God, who led them out of the land of Egypt ; when yet Jehovah saw this from Mount Sinai, and did not prevent it ;

That David numbered the people, and therefore a pestilence was sent, from which so many thousands of men perished ; and that God sent the prophet Gad to him, and denounced punishment on him, not before but after the deed ;

That it was permitted Solomon to institute idolatrous worship ;

That it was permitted many kings after Solomon, to profane the temple and the holy things of the Church ;

That it was permitted that nation to crucify the LORD.

Every worshiper of self, and worshiper of nature, confirms himself against the Divine Providence, when he sees so many impious in the world, and so many of their impieties, and at the same time the gloryings of some in them, and still not any punishment of them by God.

The worshiper of self, and the worshiper of nature, confirms himself still more against the

Divine Providence, when he sees that machinations, connings, and deceits succeed, even against the pious, the just, and the sincere ; and that injustice triumphs over justice, in judgments and in business.

The worshiper of self, and the worshiper of nature, confirms himself against the Divine Providence, when he sees the impious raised to honors, and become magnates and primates ; and also abound in riches, and live in delicacies and magnificence, and the worshipers of God in contempt and poverty.

The worshiper of self, and the worshiper of nature, confirms himself against the Divine Providence, when he thinks that wars are permitted, and the slaughter of so many men, and the plunder of their wealth.

The worshiper of self, and the worshiper of nature, confirms himself against the Divine Providence, when he thinks according to his perception, that victories stand on the side of prudence, and sometimes not on the side of justice ; also that it makes no difference, whether the commander is upright or non-upright.

2. The merely natural man confirms himself against the Divine Providence, when he looks at the religions of various nations, that there are those who are altogether ignorant of God, and

that there are those who adore the sun and moon, also who adore idols and images.

The merely natural man confirms himself against the Divine Providence, when he looks at the Mahometan religion, that it is received by so many empires and kingdoms.

The merely natural man confirms himself against the Divine Providence, when he sees, that, the Christian religion is only in a small part of the habitable world, which is called Europe, and that it is divided there.

The merely natural man confirms himself against the Divine Providence from this, that in many kingdoms, where the Christian religion is received, there are those who claim to themselves Divine Power, and wish to be worshiped as gods; and that they invoke dead men.

The merely natural man confirms himself against the Divine Providence from this, that among those who profess the Christian religion, there are those who place salvation in certain words, which they think and speak, and not at all in the goods which they do.

The merely natural man confirms himself against the Divine Providence from this, that in the Christian world there have been, and still are, so many heresies; as Quakerism, Moravianism, Anabaptism, and more.

The merely natural man confirms himself

against the Divine Providence from this, that Judaism still continues.

3. A doubt may be inferred against the Divine Providence from this, that the whole Christian world worships one God under three Persons, which is, three Gods; and that hitherto it has not been known, that God is one in Person and in Essence, in whom is a Trinity, and that that God is the LORD.

A doubt may be inferred against the Divine Providence from this, that hitherto they have not known, that in each thing of the Word, there is a spiritual sense, and that its sanctity is thence.

The spiritual sense of the Word has not been revealed before, because if it had been, the Church would have profaned it, and thereby the sanctity itself of the Word.

Neither the genuine truths, in which the spiritual sense of the Word is, were revealed by the LORD, until after the Last Judgment was accomplished, and the New Church, which is understood by the holy Jerusalem, was to be established by the LORD.

A doubt may be inferred against the Divine Providence from this, that hitherto they have not known, that to shun evils as sins is the Christian religion itself.

A doubt may be inferred against the Divine Providence from this, that hitherto they have not known, that man lives a man after death ; and this has not been before disclosed.

13.

THE PERMISSION OF EVIL.

Evils are permitted for the sake of the end, which is Salvation.

Every man is in evil, and he must be led away from evil, that he may be reformed.

Evils cannot be removed unless they appear.

Something shall now be said concerning those who do not do good from the LORD, and still think that religion is with them ; they are those,

Who confess that they are guilty of all sins, and do not search out any one with themselves ;

Who from religion omit to search ;

Who, on account of worldly things, think nothing concerning sins, and hence do not know them ;

Who favor sins, and therefore cannot know them ;

Sins do not appear with these, and therefore they cannot be removed.

Lastly, the cause hitherto hidden shall be manifested, why evils cannot be removed, without the exploration, appearance, acknowledgment, confession, and resistance of them.

So far as evils are removed, they are remitted.

It is an error of the age, to believe that evils are separated, yea, cast out, when they are remitted.

It is an error of the age, to believe that the state of the life of man can be changed in a moment, and thus man from evil be made good, consequently be led out of Hell, and instantly be transferred into Heaven, and this from the immediate mercy of the LORD.

They who so believe, know nothing at all as to what evil is, and what good is.

They who believe in instantaneous salvation and immediate mercy, do not know that the affections, which are of the will, are mere changes of the state of the purely organic substances of the mind ; and that the thoughts, which are of the understanding, are mere changes and variations of their form ; and that the memory is the permanent state of those changes and variations.

Thus there is permission of evil, for the sake of the end, that there may be salvation.

14.

THE DIVINE PROVIDENCE UNIVERSAL.

The Divine Providence is equally with the Evil as with the Good.

The Divine Providence, not only with the good, but also with the evil, is universal in the most singular things ; and still it is not in their evils.

The evil continually lead themselves into evils, but the LORD continually leads them away from evils.

In order therefore that the Divine Providence with the evil may be distinctly perceived, and thus comprehended, the things mentioned above are to be explained in the series, in which they are there adduced :

There are innumerable things in every evil ;
The evil man of himself continually leads
himself more profoundly into his own
evils.

The Divine Providence with the evil is the
continual permission of evil, for the sake
of the end, that there may be a continual
leading away.

The leading away from evil is done by the

LORD in a thousand ways, even the most secret.

The evil cannot at all be led away from their evils by the LORD, and be led into goods, as long as they believe that their own intelligence is all, and the Divine Providence nothing.

One's own intelligence, when the will is in evil, sees nothing but the false ; and it neither wishes nor can see anything else.

If one's own intelligence then sees truth, it either turns itself away, or falsifies the truth.

The Divine Providence continually causes man to see truth, and also gives the affection of perceiving it, and of receiving it.

Man by this is led away from evil, not by himself but by the LORD.

The LORD rules Hell by opposites ; and the evil who are in the world, He rules in Hell, as to interiors, and not as to exteriors.

15.

THE APPROPRIATION OF GOOD AND EVIL.

The Divine Providence does not appropriate Evil to any one, nor Good to any one, but one's own Prudence appropriates both.

They are in their own prudence, who confirm

appearances with themselves, and make them truths; especially the appearance, that one's own prudence is all, and the Divine Providence nothing, except something universal, without particulars. But prudence not one's own, is with those, who confirm with themselves, that intelligence and wisdom are not from man, but from the LORD; and hence that prudence is not from man, but from the LORD.

Man from his own prudence persuades himself, and confirms with himself, that all good and truth are from himself and in himself, in like manner all evil and falsity.

All persuasion and confirmation remains as his own with man.

There is nothing which cannot be confirmed, and falsity more than the truth.

From falsity confirmed the truth does not appear, but from the truth confirmed falsity appears.

To be able to confirm whatever one wills, is not intelligence, but only ingenuity, given even with the worst.

There is intellectual confirmation and not at the same time voluntary, but all voluntary confirmation is also intellectual.

Voluntary, and at the same time intellectual, confirmation of evil, causes man to believe that his own prudence is all, and the

Divine Providence nothing; but not intellectual confirmation alone.

Everything confirmed by the will, and at the same time by the understanding, remains to eternity, but not that which is confirmed by the understanding only.

If man believed, as is the truth, that all good and truth are from the LORD, and all evil and falsity from Hell, he would not appropriate good to himself, and make it meritorious, nor would he appropriate evil to himself, and make himself guilty of it.

He who confirms with himself the appearance, that wisdom and prudence are from man, and in man as his, cannot see otherwise than that he would not be a man, but either a beast or an image; when yet it is the contrary.

To believe and think, as is the truth, that all good and truth are from the LORD, and all evil and falsity from Hell, appears as impossible; when yet it is truly human, and thence angelic.

To so believe and think is impossible to those, who do not acknowledge the Divine of the LORD, and who do not acknowledge evils to be sins; but it is possible to those who acknowledge these two things.

They who are in these two acknowledgments,

only reflect upon the evils with themselves, and reject them to Hell, whence they are, as far as they shun them, and have aversion to them, as sins.

Thus the Divine Providence does not appropriate evil to any one, nor good to any one, but one's own prudence appropriates both.

16.

PREDESTINATION.

Every man can be reformed, and there is no Predestination.

The end of creation is a Heaven from the human race.

Every man was created, that he might live to eternity in a blessed state.

Thus every man was created that he might come into Heaven.

The Divine Love cannot do otherwise than will this, and the Divine Wisdom cannot do otherwise than provide it.

Hence it is from the Divine Providence, that every man can be saved, and they are saved who acknowledge God and live well.

The acknowledgment of God makes the conjunction of God with man, and of man

with God ; and the denial of God makes disjunction.

Every man acknowledges God, and is conjoined to Him, according to the good of his life.

Good of life, or living well, is to shun evils because they are sins against religion, thus against God.

These are the generals of all religions, by which every one can be saved.

Man himself is in fault, if he is not saved.

Every religion, in process of time, decreases and is consummated.

Every religion decreases, and is consummated, by the inversion of the image of God with man.

This exists from the continual increase of hereditary evil in generations.

Still it is provided by the LORD, that every one can be saved.

It is also provided, that a New Church should succeed, in place of the former devastated Church.

Thus all are predestined to Heaven, and no one to Hell.

. Any other predestination than to Heaven, is contrary to the Divine Love, which is Infinite.

Any other predestination than to Heaven, is

contrary to the Divine Wisdom, which is Infinite.

That they alone are saved, who are born within the Church, is an insane heresy.

That any of the human race are damned from predestination, is a cruel heresy.

17.

THE LORD CANNOT ACT AGAINST HIS DIVINE LAW.

The Lord cannot act against the laws of Divine Providence, because to act against them, would be to act against His Divine Love, and against His Divine Wisdom, thus against Himself.

The operation of the Divine Providence to save man, commences from his birth, and continues even to the end of his life, and afterward to eternity.

The operation of the Divine Providence takes place continually through means from pure mercy.

Instantaneous salvation from immediate mercy is not possible.

The faith concerning instantaneous salvation from immediate mercy, is taken from the state of the natural man.

But this faith is from ignorance of the

spiritual state, which is altogether different from the natural state.

The doctrines of the Churches in the Christian world, viewed interiorly, are against instantaneous salvation from immediate mercy ; but still the external men of the Church establish it.

Instantaneous salvation from immediate mercy is the flying serpent in the Church.

By it religion is abolished, carelessness of life is induced, and damnation is imputed to the LORD.

XII.

CONJUGIAL LOVE.

1.

MARRIAGE IN HEAVEN.

Since it has been hitherto unknown, that the angels of Heaven are men in a perfect form, therefore not anything could be revealed concerning Marriage there ; but now, since many things have been revealed concerning Heaven, that there are marriages there, may stand confirmed, even before the reason.

Man lives a man after death.

The male is then a male, and the female a female.

His own love remains with every one after death ; especially the love of the sex, and with those who come into Heaven, who are they that become spiritual on the earth, conjugal love.

These things are fully confirmed by actual sight.

Consequently, there are marriages in the Heavens.

Spiritual nuptials are understood by the words of the LORD, that after the resurrection they are not given in marriage.

2.

THE STATE OF CONSORTS AFTER DEATH.

It has been shown that there are marriages in the Heavens; and it is to be shown, whether the conjugal covenant, contracted in the world, will remain and be stable after death, or not. Since this is not a matter of judgment but of experience, and since this has been given by consociation with angels and spirits, it is to be given forth, but still so that the reason may also assent.

The love of the sex remains with every man after death, such as it was interiorly, that is, in his interior will and thought, in the world.

Conjugal love in like manner remains.

Two consorts, for the most part, meet after death, know each other, again consociate, and for some time live together; which takes place in the first state, thus while they are in externals as in the world.

But successively, as they put off externals, and enter into their internals, they perceive in what love and inclination, towards each other, they had

mutually been, and thence whether they can live together, or not.

If they can live together, they remain consorts ; but if they cannot, they separate themselves ; sometimes the man from the wife, sometimes the wife from the man, and sometimes each mutually from the other

And then to the man is given a suitable wife, and to the woman a husband in like manner.

Consorts enjoy similar intercourse with each other, as in the world, but more delightful and happy ; but without procreation, instead of which they have spiritual procreation, which is of love and wisdom.

It is thus with those, who come into Heaven ; but otherwise with those who go into Hell.

3.

LOVE TRULY CONJUGIAL.

Conjugal Love is of infinite variety, and is not given similar with one as with another ; but still no one can see the infinite varieties of this love, in any light of the understanding, even elevated, unless he first knows what that love is in its very essence and integrity, and thus what it was, when together with life it was implanted by God in man.

There is love truly conjugal, which at this day

is so rare, that it is not known what it is, and scarcely that it is.

The origin of that love is from the marriage of good and truth.

The correspondence of that love is with the marriage of the LORD and the Church.

That love, regarded from its origin, and from its correspondence, is celestial, spiritual, holy, pure, and clean, above every love which is from the LORD, with the angels of Heaven, and with the men of the Church.

It is also the fundamental love of all celestial, spiritual, and thence of natural loves.

And into that love are collated all joys, and all delights, from first to last.

But no others come into that love, and can be in it, but those who go to the LORD, love the truths of the Church, and do its goods.

This love was the love of loves with the ancients, who lived in the golden, silver, and copper ages; but afterwards it came to an end successively.

4.

THE ORIGIN OF CONJUGIAL LOVE.

There are internal and external origins of Conjugal Love, and the internal are many, in like manner the external; but the inmost or universal origin of all is the Marriage of Good and Truth.

Good and truth are universals of creation, and hence are in all created things; but they are in created subjects, according to the form of each.

There is neither solitary good, nor solitary truth, but they are everywhere conjoined.

There is the truth of good, and from this the good of truth; or, truth from good, and good from that truth; and in these two is implanted from creation an inclination to conjoin themselves into one.

In the subjects of the animal kingdom, the truth of good, or truth from good, is masculine; and from that, the good of truth, or good from that truth, is feminine.

From the influx of the marriage of good and truth from the LORD, is the love of the sex, and conjugal love.

The love of the sex is of the external or natural man, and hence it is common to every animal.

But conjugal love is of the internal or spiritual man, and hence it is proper to man.

With man conjugal love is in the love of the sex, as a gem in its matrix.

The love of the sex with man, is not the origin of conjugal love, but it is its first; thus it as a natural external, in which is implanted a spiritual internal.

While conjugal love is being implanted, the love of the sex inverts itself, and becomes the chaste love of the sex.

The male and the female were created, that they may be the form itself of the marriage of good and truth.

Two consorts are that form in their inmosts, and thence in the things which follow from these, as the interiors of their mind are opened.

5.

THE MARRIAGE OF THE LORD AND THE CHURCH.

Without knowledge and intelligence concerning the Marriage of the Lord and the Church, scarcely any one can know, that Conjugal Love in its origin is holy, spiritual, and celestial, and that it is from the Lord; and also that it is with those, and in those, who are the Church of the Lord; these and no others have Love truly Conjugal.

The LORD in the Word is called the Bride-

groom and Husband, and the Church the Bride and Wife ; and the conjunction of the LORD with the Church, and the reciprocal conjunction of the Church with the LORD, is called a marriage.

The LORD is also called the Father, and the Church the Mother.

The offspring from the LORD, as the Husband and Father, and from the Church, as the Wife and Mother, are all spiritual ; and in the spiritual sense of the Word, are understood by sons and daughters, brothers and sisters, sons-in-law and daughters-in-law, and by other names which are of generation.

The spiritual offspring, which is born from the marriage of the LORD with the Church, are truths, from which are understanding, perception, and all thought ; and they are goods, from which are love, charity, and all affection.

From the marriage of good and truth, which proceeds from the LORD, and inflows, man receives truth, and to this the LORD conjoins good ; and thus the Church is formed by the LORD with man.

The husband does not represent the LORD, and the wife the Church ; because both together, the husband and the wife, make the Church.

Therefore there is no correspondence of the husband with the LORD, and of the wife with the Church, in the marriages of the angels in the Heavens, and of men on earth.

But there is a correspondence with conjugal love, semination, proliferation, love of infants, and with similar things, which are in marriages, and from them.

The Word is the medium of conjunction, because it is from the LORD, and thus is the LORD.

The Church is from the LORD, and is with those who go to Him, and live according to His precepts.

Conjugal love is according to the state of the Church, because it is according to the state of wisdom, with man.

And since the Church is from the LORD, conjugal love is also from Him.

6.

THE CHASTE AND THE NON-CHASTE.

Conjugal Love cannot be known in particular, except indistinctly and obscurely, unless also its opposite in a certain measure appears, which is the unchaste.

The chaste and the non-chaste are predicated only of marriages, and of such things as are of marriage.

The chaste is predicated only of monogamical marriages, or of those of one man with one wife.

The Christian conjugal only is given chaste.

Love truly conjugal is chastity itself :

Because it is from the LORD, and corresponds
to the marriage of the LORD and the
Church ;

Because it descends from the marriage of
good and truth ;

Because it is spiritual, as the Church is with
man ;

Because it is a fundamental love, and the
head of all celestial and spiritual loves ;

Because it is the just seminary of the human
race, and from this of the angelic heaven ;

Because it is also with the angels of Heaven,
and from it with them are born spiritual
offspring, which is love and wisdom ;

And because its use is thus more excellent,
than all the other uses of creation.

All the delights of love truly conjugal, even
the ultimate, are chaste.

Conjugal love with those, who are made
spiritual by the LORD, is more and more purified,
and becomes chaste.

The chastity of marriage exists by a total re-
nunciation of whoredoms from religion.

Chastity cannot be predicated of infants, nor
of boys and girls, nor of youths and virgins,
before they feel with themselves the love of the
sex.

Chastity cannot be predicated of eunuchs born, nor of eunuchs made.

Chastity cannot be predicated of those, who do not believe adulteries to be evils of religion ; and still less of those, who do not believe adulteries to be hurtful to society.

Chastity cannot be predicated of those, who abstain from adulteries only for various external causes.

Chastity cannot be predicated of those, who believe marriages to be unchaste.

Chastity cannot be predicated of those, who have renounced marriages, by vowing perpetual celibacy, unless there be and remain in them the love of a life truly conjugal.

The state of marriage is to be preferred to a state of celibacy.

7.

THE CONJUNCTION OF SOULS AND MINDS BY MARRIAGE.

There has been implanted by creation in each sex, the faculty and inclination to be able and willing to be conjoined as into one.

Conjugal love conjoins two souls, and thence two minds, into one.

The will of the wife conjoins itself with the

understanding of the man, and hence the understanding of the man with the will of the wife.

The inclination to unite the man to herself, is constant and perpetual with the wife, but inconstant and alternate with the man.

Conjunction is inspired into the man by the wife, according to her love, and is received by the man according to his wisdom.

That conjunction is effected successively from the first days of marriage; and with those, who are in love truly conjugal, more and more inwardly to eternity.

The conjunction of the wife with the rational wisdom of the husband is effected from within, but with his moral wisdom from without.

For the sake of that conjunction as an end, there is given to the wife a perception of the affections of the husband, and also the utmost prudence of moderating them.

Wives lay up this perception with themselves, and hide it from their husbands, for the sake of causes which are necessities, that conjugal love, friendship, and confidence, and thus beatitude of cohabitation, and felicity of life, may be established.

This perception is the wisdom of the wife; and it cannot be given with the man, nor can the rational wisdom of the man be given with the wife.

The wife from love is continually thinking of the inclination of the man to herself, with the purpose of conjoining him to herself; it is otherwise with the man.

The wife conjoins herself to the man by applications to the desires of his will.

The wife is conjoined to her man, by the sphere of her life going forth from her love.

The wife is conjoined to the husband, by the appropriation of the forces of his manhood; but this is effected according to their mutual spiritual love.

Thus the wife receives into herself the image of her husband, and thence perceives, sees, and feels his affections.

There are offices proper to the man, and offices proper to the wife; and the wife cannot enter into the offices proper to the man, nor the man into the offices proper to the wife, and perform them aright.

These offices, according to mutual aid, also conjoin the two into one; and they together make one house.

Consorts, according to the conjunctions above mentioned, become one man more and more.

Those, who are in love truly conjugal, feel themselves to be a united man, and as it were one flesh.

Love truly conjugal, regarded in itself, is a

union of souls, a conjunction of minds, an effort to conjunction in bosoms, and thence in the body.

The states of this love are innocence, peace, tranquillity, inmost friendship, full confidence, mutual desire of mind and heart of doing every good to the other ; and from all these, beatitude, bliss, delight, pleasure ; and, from the eternal fruition of these, heavenly felicity.

These can by no means be given, except in a marriage of one man with one wife.

8.

CHANGE OF THE STATE OF LIFE, WITH MEN AND WITH WOMEN BY MARRIAGE.

The changes of the state of life are changes of the quality, as to the things which are of the understanding, and as to the things which are of the will.

The state of the life of man, from infancy even to the end of life, and afterwards to eternity, is continually changing.

In like manner the internal form of man, which is the form of his spirit.

These changes are of one kind with men, and another with women ; since men by creation are forms of science, intelligence, and wisdom, and women are forms of the love of these with the men.

With men there is elevation of the mind into

superior light, and with women into superior heat; and the woman feels the delights of her heat in the light of the man.

The states of life are of one kind to men and women before marriage, and another after marriage.

The states of life after marriage with consorts are changed and succeed, according to the conjunctions of their minds by conjugal love.

Marriages also induce upon the souls and minds of consorts other forms.

The woman is actually formed into the wife of the man, according to the description in the Book of Creation.

This formation is effected by the wife by secret modes, and this is understood by the woman being created while the man slept.

This formation by the wife is effected, by the conjunction of her will with the internal will of the man.

For the sake of the end, that the will of both may become one, and thus both one man.

This formation by the wife, is effected by the appropriation of the affection of the husband.

This formation by the wife, is effected by the reception of the propagations of the soul of the husband, with delight arising from this, that she wills to be the love of the wisdom of her husband.

Thus a virgin is formed into a wife, and a young man into a husband.

In the marriage of one man with one wife, between whom there is love truly conjugal, the wife becomes more and more a wife, and the husband more and more a husband.

Thus also their forms are successively purified and ennobled from the interior.

The offspring born of two, who are in love truly conjugal, derive from their parents the conjugal of good and truth ; from which they have the inclination and faculty, if a son, to perceive the things which are of wisdom ; if a daughter, to love the things which wisdom teaches.

It so takes place, because the soul of the offspring is from the father, and its clothing from the mother.

9.

UNIVERSALS CONCERNING MARRIAGES.

There are very many things concerning Marriages, which if treated particularly, would fill a large volume ; for this cause they are contracted into universals concerning Marriages, which are as follows :

The proper sense of conjugal love is the sense of touch.

With those who are in love truly conjugal, the

faculty of becoming wise increases; but with those who are not in conjugal love it decreases.

With those who are in love truly conjugal, the happiness of cohabitation increases; but with those who are not in conjugal love it decreases.

With those who are in love truly conjugal, the conjunction of minds increases, and with it friendship; but with those who are not in conjugal love, it decreases.

Those, who are in love truly conjugal, continually will to be one man; but those who are not in conjugal love, will to be two.

Those who are in love truly conjugal, in marriage look to eternity; but the reverse with those, who are not in conjugal love.

Conjugal love resides with chaste wives, but still their love depends on their husbands.

Wives love the bonds of marriage, if only the men love those bonds.

The intelligence of women is in itself modest, elegant, pacific, yielding, soft, tender; but the intelligence of men is in itself grave, rough, hard, spirited, loving license.

Wives are in no excitation as the men; but they have a state of preparation for reception.

Men have abundance according to the love of propagating the truths of wisdom, and according to the love of doing uses.

Determinations are in the good pleasure of the husband.

There is a conjugal sphere, which inflows from the LORD through Heaven into all and single things of the universe, even to its ultimates.

This sphere is received by the female sex, and by it is transferred into the male sex ; and not the reverse.

Where love truly conjugal is, the sphere is received by the wife, and solely through the wife by the husband.

Where love not conjugal is, this sphere is received indeed by the wife, but not by the husband through her.

Love truly conjugal can be given with one of the consorts, and not at the same time with the other.

There are various similitudes, and various dissimilitudes, as well internal as external, with consorts.

Various similitudes can be conjoined, but not with dissimilitudes.

The LORD provides similitudes for those, who desire love truly conjugal, and if they are not given on the earth, He provides them in the Heavens.

Man according to the defect and loss of conjugal love, approaches the nature of a beast.

10.

THE CAUSES OF COLDS, SEPARATIONS, AND DIVORCES IN MARRIAGES.

Separations are from no other source, than from colds successively inbred after marriage, or from causes uncovered after marriage, from which also is cold; but divorces are from adulteries, because these are altogether opposite to marriages, and opposites induce cold, if not upon both, still upon one.

There is spiritual heat, and there is spiritual cold; and spiritual heat is love, and spiritual cold the privation of it.

Spiritual colds in marriages is disunion of souls, and disjunction of minds; whence there is indifference, discord, contempt, loathing, aversion; from which at length with many, there is separation as to bed, bed-chamber, and house.

The causes of colds in their successions are many, some internal, and some accidental.

The internal causes of colds are from religion.

The first of the internal causes of colds is, the rejection of religion by both.

The second of the internal causes of colds is, that one has religion, and the other not.

The third of the internal causes of cold is, that one has one religion, and the other another.

The fourth of the internal causes is, falsity of religion.

These are causes of internal cold, but with many not at the same time of external.

The external causes of cold are also many, and the first of these is dissimilitude of minds and manners.

The second of the external causes of cold is, that conjugal love is believed to be one with scortatory love, only that the latter from the law is unlawful, but the former lawful.

The third of the external causes is, emulation of supereminence between consorts.

The fourth of the external causes is, no determination to any study or business, from which is wandering lust.

The fifth of the external causes is, inequality of state and condition in externals.

There are also some causes of separation.

The first cause of legitimate separation is, a vitiated state of the mind.

The second cause of legitimate separation is, a vitiated state of the body.

The third cause of legitimate separation is, impotence before marriage.

Adultery is the cause of divorce.

The accidental causes of cold are also many; and the first is, the being common from continual allowableness.

The second of the accidental causes of cold is, that cohabitation with the consort from covenant and law seems forced and not free.

The third of the accidental causes of cold is, affirmation by the wife, and talk concerning love by her.

The fourth of the accidental causes of cold is, the thought of the man by day and by night concerning the wife that she is willing ; and on the other hand the thought of the wife concerning the man, that he is not willing.

In proportion as cold is in the mind, it is also in the body ; and according to the increase of that cold, the externals of the body are also closed.

11.

THE CAUSES OF APPARENT LOVE, FRIENDSHIP, AND FAVOR, IN MARRIAGES.

Although colds separate the minds of consorts at this day, still they cohabit and procreate ; which could not be done, unless there were also apparent loves, similar to, and emulous of, the heat of genuine love ; without which, neither houses nor societies could hold together.

In the natural world, almost all can be conjoined as to external affections, but not as to internal, if these disagree and appear.

In the spiritual world, all are conjoined according to internal affections, but not according to external, unless these act as one with internal.

Matrimonies are generally contracted in the world, according to external affections.

But if internal affections, which conjoin minds, are not within, matrimonies are dissolved in the house.

Nevertheless matrimonies in the world, are to continue till the end of life.

In matrimonies, in which internal affections do not conjoin, there are given external affections, which simulate internal, and consociate.

Thence is apparent love, friendship, and favor between consorts.

These appearances are conjugal simulations, which are laudable, because useful and necessary.

These conjugal simulations with a spiritual man, conjoined to a consort who is natural, savor of justice and judgment.

These conjugal simulations with natural men, savor of prudence for various causes.

They are for the sake of amendments, and for the sake of accommodations.

They are for the sake of preserving order in domestic affairs, and for the sake of mutual aid.

They are for the sake of unanimity in the care of infants, and towards children.

They are for the sake of peace in the house.

They are for the sake of reputation out of the house.

They are for the sake of various favors expected from the consort, or from his or her kindred, and thus for fear of the loss of them.

They are for the sake of excusing blemishes, and thence avoidance of disrepute.

They are for the sake of reconciliations.

If favor ceases not with the wife, when faculty ceases with the man, there may become a friendship, emulating conjugal friendship, when they grow old.

Various species of apparent love and friendship are given between consorts, one of whom is subjugated, and thence subject to the other.

There are given in the world infernal marriages between consorts, who interiorly are most bitter enemies, and exteriorly are as the most intimate friends.

12.

BETROTHALS AND NUPTIALS.

Betrothals before marriages have been received in use from ancient times, and they represent the first conjunction, which is of the internal man without the external ; but marriages themselves represent the second

conjunction, which is of the internal man with the external.

Election belongs to the man, and not to the woman.

The man ought to court and solicit the woman concerning marriage with himself, and not the reverse.

The woman ought to consult her parents, or those who are in the place of parents, and then deliberate with herself, before she consents.

After declaration of consent, pledges are to be given.

Consent is to be confirmed and established by solemn betrothal.

The causes of betrothals are these,

That after them the souls of the two may incline to each other mutually ;

That the universal love for the sex, may be determined to one of the sex ;

That interior affections may be mutually known, and by applications, in the internal cheerfulness of love, may be conjoined ;

That the spirits of each may enter into marriage, and be more and more consociated ;

That thus conjugal love, from its first heat, may rightly progress even to the nuptial flame ;

Consequently, that conjugal love may pro-

ceed and grow in just order from its spiritual origin.

By betrothal both are prepared for conjugal love.

By betrothal the mind of the one is conjoined to the mind of the other, that the marriage of the spirit may take place, before that of the body.

It takes place thus with those, who think chastely concerning marriages; but otherwise with those who think unchastely concerning them.

Within the time of the betrothal it is not lawful to be conjoined corporeally.

When the time of the betrothal is completed, the nuptials ought to take place.

Before the celebration of the nuptials, a conjugal covenant is to be made in the presence of witnesses.

Marriage is to be consecrated by a priest.

The nuptials are to be celebrated with festivity.

After the nuptials the marriage of the spirit becomes also of the body, and thus full.

This is the order of conjugal love with its modes, from its first heat to its first torch.

Conjugal love, precipitated without order and the modes of it, burns out the marrows, and is consumed.

The states of the minds of each, proceeding in successive order, inflow into the state of marriage ;

nevertheless in one manner with the spiritual, and in another with the natural.

Because there is given successive order, and simultaneous order, and the latter is from the former, and according to it.

13.

REPEATED MARRIAGES.

Love truly Conjugal is as a balance, in which inclinations to Repeated Marriages are weighed.

After the death of the consort, to again contract matrimony, depends upon the preceding conjugal love.

After the death of the consort, to again contract matrimony, depends also upon the state of marriage, in which they had lived.

Those, who had not love truly conjugal, nothing stands in the way or hinders, but that they may repeatedly contract matrimony.

Those, who had lived with each other in love truly conjugal, do not wish repeated marriage, except for causes separate from conjugal love.

The state of marriage of a young man with a virgin is of one kind, and that of a young man with a widow of another.

The state of marriage of a widower with a

virgin is also of one kind, and that of a widower with a widow of another.

The varieties and diversities of these marriages, as to love and its attributes, exceed all number.

The state of a widow is more grievous than the state of a widower.

14.

POLYGAMY.

The reason why Polygamic marriages have been wholly condemned in the Christian world, can be seen by no one, unless he be first instructed, that there is given Love truly Conjugial, that this love is not possible except between two, and that on this love is inscribed Heaven with its felicities.

Love truly conjugial cannot be given except with one wife ; consequently neither truly conjugial friendship, confidence, potency, and such conjunction of minds, that they may be one flesh.

Thus except, with one wife, there cannot be given celestial beatitudes, spiritual enjoyments, and natural delights, which from the beginning have been provided for those, who are in love truly conjugial.

All these things cannot be given, except by the LORD alone ; and they are not given to others, than those who go to Him alone, and live according to His precepts.

Consequently, love truly conjugal cannot be given, except with those who are of the Christian Church.

Thence it is, that it is not lawful for a Christian to marry but one wife.

If a Christian marries several wives, he commits not only natural, but also spiritual adultery.

It was permitted the Israelitish nation to marry several wives, because with that nation there was no Christian Church, and hence love truly conjugal was not possible.

At this day, it is permitted the Mahomedans to marry several wives, because they do not acknowledge the LORD JESUS CHRIST to be one with Jehovah the Father, and thus as the God of Heaven and Earth; and hence they cannot receive love truly conjugal.

The Mahomedan Heaven is outside of the Christian Heaven, and it is divided into two Heavens, a lower and a higher; and no others are elevated into their higher Heaven, but those who renounce concubines, and live with one wife, and acknowledge our LORD to be equal with God the Father, to whom is given dominion over Heaven and Earth.

Polygamy is lasciviousness.

With polygamists conjugal chastity, purity, and sanctity, are not possible.

A polygamist, so long as he remains a polygamist, cannot become spiritual.

Polygamy is not sin with those, with whom it is from religion.

Polygamy is not sin with those, who are in ignorance concerning the LORD.

Of the latter, those are saved, although polygamists, who acknowledge God, and from religion live according to the civil laws of justice.

But none of the latter, and the former, can be consociated with the angels in the Christian Heavens.

15.

JEALOUSY.

There is a just and an unjust Jealousy.

Zeal, viewed in itself, is as the fire of love burning.

The burning, or flame of that love, which is zeal, is a spiritual burning, or flame, arising from the infestation and assault of the love.

The zeal of a man is according to the quality of his love, thus of one kind to him who has good love, and of another to him who has evil love.

The zeal of good love, and the zeal of evil love, are in externals like each other, but in internals altogether unlike.

The zeal of good love conceals in its internals love and friendship, but the zeal of evil love conceals in internals hatred and revenge.

The zeal of conjugal love is called jealousy.

Jealousy is as a burning fire against those who infest the love with the consort, and it is as a horrid fear for the loss of that love.

Jealousy is spiritual with monogamists, and natural with polygamists.

Jealousy, with those consorts who tenderly love each other, is a just grief from sound reason, lest conjugal love be divided, and thus perish.

Jealousy, with consorts who do not love each other, is for many causes; but with some from various sickness of the mind.

With some there is not any jealousy, also from various causes.

There is jealousy also for mistresses, but not such as is for wives.

There is jealousy also with beasts and birds.

Jealousy is one thing with men and husbands, and another with women and wives.

16.

THE CONJUNCTION OF CONJUGIAL LOVE WITH THE
LOVE OF INFANTS.

The first end of Conjugal Love is the procreation of offspring, and the ultimate end, which is the effect, is the offspring procreated.

Two universal spheres proceed from the LORD, for preserving the universe in the state created; one is the sphere of procreating, and the other the sphere of protecting the things procreated.

Those two universal spheres make one with the sphere of conjugal love, and with the sphere of the love of infants.

Those two spheres inflow universally and singularly into all things of Heaven, and into all things of the world, from first to last.

The sphere of the love of infants, is a sphere of the protection and support of those, who are unable to protect and support themselves.

This sphere affects the evil as well as the good, and disposes every one to love, protect, and support his progeny, from his proper love.

This sphere affects the female sex principally, thus mothers, and the male sex or fathers from them.

This sphere is also a sphere of innocence and peace.

The sphere of innocence inflows into infants, and by them into parents, and affects.

It also inflows into the souls of parents, and conjoins itself with the same sphere in infants ; and it is especially insinuated by the touch.

In the degree in which innocence recedes with infants, affection and conjunction is also remitted, and this successively even to separation.

The rational state of innocence and peace with parents towards infants is, that they know and can do nothing from themselves, but from others, especially from the father and mother ; and that state successively recedes, in proportion as they know and are able to act from themselves, and not from them.

The sphere of the love of procreating, progresses in order from the end through causes into effects, and makes periods, by which creation is preserved in the state foreseen and provided.

The love of infants descends, and does not ascend.

Wives have one state of love before conception, and another after it, even to the birth.

Conjugal love is conjoined with the love of infants with parents, by spiritual and thence by natural causes.

The love of infants and children is one thing with spiritual consorts, and another with natural.

With the spiritual, that love is from the interior

or prior ; but with the natural, from the exterior or posterior.

Hence it is, that that love is with consorts who love each other, and also with consorts who do not at all love each other.

The love of infants remains after death, especially with women.

By them infants are educated under the auspices of the LORD, and grow in stature and intelligence as in the world.

It is there provided by the LORD, that with them the innocence of infancy may become the innocence of wisdom.

17.

SCORTATORY LOVE.

Scortatory love, opposite to Conjugal Love, is the love of adultery, when it is such, that it is not reputed as a sin, nor as a thing evil and dishonorable against reason, but allowable with reason ; this Scortatory Love not only makes Conjugal Love the same with itself, but also ruins, destroys, and at length nauseates it.

It is not known what scortatory love is, unless it be known what conjugal love is.

Scortatory love is opposite to conjugal love.

Scortatory love is opposite to conjugal love, as

the natural man, regarded in itself, is opposite to the spiritual man.

Scortatory love is opposite to conjugal love, as the connubial of the evil and the false is opposite to the marriage of good and truth.

Hence scortatory love is opposite to conjugal love, as Hell is opposite to Heaven.

The unclean of Hell is from scortatory love, and the clean of Heaven is from conjugal love.

In like manner the unclean in the Church, and the clean there.

Scortatory love makes a man more and more not a man, and conjugal love makes a man more and more a man.

There is a sphere of scortatory love, and a sphere of conjugal love.

The sphere of scortatory love ascends from Hell, and the sphere of conjugal love descends from Heaven.

Those two spheres meet each other in both worlds, but they do not conjoin themselves.

Between these two spheres there is an equilibrium, and man is in that equilibrium.

Man is able to turn himself to whichever sphere he pleases ; but so far as he turns himself to the one, he turns himself away from the other.

Each sphere brings with it delights.

The delights of scortatory love begin from the flesh, and they are of the flesh even in the spirit ;

and the delights of conjugal love begin in the spirit, and they are of the spirit even in the flesh.

The delights of scortatory love are pleasures of insanity, but the delights of conjugal love are delights of wisdom.

18.

FORNICATION.

Fornication is the lust of a youth or young man with a woman a harlot before marriage; but lust with a woman not a harlot, that is, with a virgin or with the wife of another, is not Fornication, but with a virgin it is Stupration, and with the wife of another it is Adultery.

Fornication is of the love of the sex.

The love of the sex, from which is fornication, commences when a youth begins to think and act from his own understanding, and the voice of his speech begins to become masculine.

Fornication is of the natural man, in like manner as the love of the sex, which, if it becomes active before marriage, is called fornication.

Fornication is lust, but not the lust of adultery.

The love of the sex, with some, cannot without damage be entirely restrained from going forth into fornication.

Therefore in populous cities brothels are tolerated.

Fornication is light, so far as it looks to conjugal love, and prefers it.

The lust of fornicating is grievous, so far as it looks to adultery.

The lust of fornicating is more grievous, in proportion as it verges toward the desire of varieties, and toward the desire of defloration.

The sphere of the lust of fornicating, such as it is in the beginning, is mediate between the sphere of scortatory love and the sphere of conjugal love, and makes the equilibrium.

Care is to be taken, lest conjugal love, by inordinate and immoderate fornications, should be destroyed.

Because the conjugal of one man with one woman is the jewel of human life, and the repository of the Christian religion.

This conjugal with those, who for various causes cannot as yet enter into marriages, and on account of salacity cannot moderate their lusts, can be preserved, if the love of the sex become restricted to one mistress.

Pellicacy is preferable to roaming lust, provided it be not entered into with more than one, nor with a virgin or undeflowered woman, nor with a married woman, and it be kept separate from conjugal love.

19.

CONCUBINAGE.

Pellicacy is the conjunction of an unmarried man, contracted for, with a woman ; but Concubinage is the conjunction of a married man, in like manner contracted for, with a woman.

There are two kinds of concubinage, which differ greatly from each other, one conjointly with the wife, and the other apart from the wife.

Concubinage conjointly with the wife, is unlawful to Christians, and detestable.

It is polygamy, which has been condemned, and is to be condemned, by the Christian world.

It is whoredom, by which the conjugal, which is the treasure of Christian life, is destroyed.

Concubinage apart from the wife, when it is done from causes legitimate, just, and weighty, is not unlawful.

The legitimate causes of this concubinage, are legitimate causes of divorce, when the wife is nevertheless retained at home.

The just causes of this concubinage, are the just causes of separation from the bed.

The weighty causes of this concubinage, are real and not real.

The real weighty causes are those which are from what is just.

The weighty causes not real, are those which are not from what is just, although from appearance just.

Those who, from legitimate, just, and real weighty causes, are in this concubinage, can be at the same time in conjugal love.

While this concubinage continues, actual conjunction with the wife is not lawful.

20.

ADULTERIES, AND THEIR KINDS AND DEGREES.

No one can know that there is any evil in Adultery, who judges of it only from externals, for in these it is similar to marriage ; but externals derive their good or evils from internals, and he who judges Adultery from internals sees it to be a spiritual evil, and thence a moral evil, and a civil evil, and diametrically opposed to the wisdom of reason ; and also that the love of Adultery is from Hell, and that the love of Marriage is from Heaven, and returns to Heaven.

There are three kinds of adulteries, simple, twofold, and threefold.

Simple adultery is that of an unmarried man with the wife of another, or of an unmarried woman with the husband of another.

Twofold adultery is that of a husband with the wife of another, or of a wife with the husband of another.

Threefold adultery is with kindred by blood.

There are four degrees of adulteries, according to which their predications, inculpations, and after death their imputations, are made.

Adulteries of the first degree are adulteries of ignorance, which are committed by those, who cannot as yet, or cannot at all, consult the understanding, and thence restrain them.

Adulteries committed by these are mild.

Adulteries of the second degree are adulteries of lust, which are committed by those, who indeed are able to consult the understanding, but on account of contingent causes are not able at those moments.

Adulteries committed by these are imputable, in proportion as the understanding afterwards favors or does not favor them.

Adulteries of the third degree are adulteries of the reason, which are committed by those, who confirm with the understanding that they are not evils of sin.

Adulteries committed by these are grievous according to confirmations.

Adulteries of the fourth degree are adulteries of the will, which are committed by those, who make them allowable and pleasing, and not of so

great importance, as to merit consulting the understanding concerning them.

Adulteries committed by these are exceedingly grievous, and are imputed to them as evils of purpose, and are seated in them as guilt.

Adulteries of the third and fourth degree are evils of sin, according to the quantity and quality of the understanding in them, whether they are committed in act, or are not committed in act.

Adulteries from the purpose of the will, and adulteries from the confirmation of the understanding, render man natural, sensual, and corporeal.

And this to such a degree, that at length they reject from themselves all things of the Church and religion.

Still they possess human rationality like others.

But they use that rationality when they are in externals, but abuse it while in their internals.

XIII.

CHARITY.

1.

THE FIRST THING OF CHARITY.

The first thing of Charity is to look to the Lord, and shun Evils because they are Sins ; which is done by Repentance.

So far as any one does not shun evils because they are sins, he remains in them.

So far as any one does not know what sins are, he does not see but that he is without sins.

So far as any one knows what sins are, he can see them in himself, confess them. before the LORD, and repent of them.

Good before repentance is spurious good ; in like manner Charity, for good is of Charity.

Consequently, the first thing of Charity is to look to the LORD, and shun evils because they are sins.

2.

THE SECOND THING OF CHARITY.

The second thing of Charity is to do Goods, because they are Uses.

To will to do no evil to the neighbor is of Charity.

To will to do good to the neighbor is of Charity.

Man can do good which he believes to be of Charity, and still not shun evil, and yet all evil is against Charity.

In proportion as man does not will to do evil to the neighbor, he wills to do him good, and not the reverse.

Evil is first to be removed, because it is against Charity, which is done by looking to the LORD, and by repentance, before the good which he does is the good of Charity.

Such as the knowledge is, and thence the removal of evil by repentance, such is the good which is of Charity.

Hence it follows, that the first thing of Charity is to look to the LORD, and shun evils because they are sins; and the second is to do goods.

3.

THE NEIGHBOR IN THE SPIRITUAL IDEA.

The Neighbor that is to be loved, in the spiritual idea, is Good and Truth.

Man is not man from his form, but from the good and truth with him; or what is the same, from his will and understanding.

Therefore good and truth with a man is the Neighbor that is to be loved.

The quality of the Neighbor is according to the quality of good and truth with a man; or such as the man is, such is the Neighbor.

The degree of the Neighbor is according to the degree of good and truth with a man; consequently, one man is not the Neighbor in the same degree as another.

Good of the internal will is the Neighbor that is to be loved, and not good of the external will, unless this makes one with the other.

Truth is the Neighbor, so far as it proceeds from good, and makes one with it, as form and essence.

4.

THE NEIGHBOR IN THE STRICT AND WIDE SENSE.

The object of Charity is a man, a society, the country, and the human race; and all are the Neighbor in the strict and in the wide sense.

Every man is the Neighbor according to the quality of his good.

A society, smaller or larger, is the Neighbor, according to the good of its use.

The country is the Neighbor according to its good, spiritual, moral, and civil.

The human race is the Neighbor in the widest sense; but because it is distinguished into empires, kingdoms, and republics, each one is Neighbor according to the good of its religion and morals, and according to the good which it performs to one's country, and makes to be one with its good.

5.

MAN THE SUBJECT OF CHARITY.

Man is the subject of Charity; and such as is the Charity with him, such a subject of it is he; and such is the Charity that he exercises toward the Neighbor.

Man was created that he might be a form of love and wisdom.

At this day, that a man may be a man, he ought to be Charity in form.

A man ought to be Charity in form, not from himself, but from the LORD; he is thus a receptacle of Charity.

A man is such a form of Charity, so far as the good of the will is conjoined to truths of the understanding with him.

Whatever proceeds from such a man, derives from the form a likeness, so that it is Charity.

The Neighbor may be loved from what is not Charity; but this, in itself regarded, is not loving the Neighbor.

He loves the Neighbor, who loves the Neighbor from Charity in himself.

6.

USE.

Man is born that he may become Charity; and this he cannot become, unless he perpetually does the good of use to the Neighbor, from affection and delight.

The common good exists from the good of use which each one performs, and the good of use, which each one performs, subsists from the common good.

Ministries, functions, offices, and various em-

ployments, are the goods of use which the individuals perform, from which the common good exists.

All offices and employments, regarded as to the goods of use in a kingdom, republic, and state, make a form which corresponds to the heavenly form.

They also make a form which corresponds to the human form.

In this form each one is a good of use, according to the extension of his office and employment.

7.

HOW MAN BECOMES A FORM OF CHARITY.

Every man who looks to the Lord, and shuns evils as sins, if he sincerely, justly, and faithfully performs the work, that belongs to his office and employment, becomes a form of Charity.

Man is born that he may become Charity, and he cannot become Charity, unless he perpetually does the good of use from affection and delight. Wherefore when a man sincerely, justly, and faithfully performs the work of his office or employment, from affection and its delight, he is continually in the good of use, not only to the community or public, but also to individuals.

But this cannot be, unless he looks to the LORD, and shuns evils as sins ; for this is the first thing of Charity, and the second is to do goods. The goods that he does are goods of use, which he does every day ; and when he is not doing, he thinks of doing them ; there is an interior affection, which remains within and desires it. Hence it is, that he is perpetually in the good of use, from morning to evening, from year to year, from his earliest age to the end of life. Otherwise he cannot become a form, that is, a receptacle of Charity.

8.

THE SIGNS OF CHARITY.

The signs of Charity are all the things which are of Worship.

The externals of the body, which pertain to worship are: Going to church. Listening to sermons. Devoutly singing, and praying on the knees. Partaking the Sacrament of the Supper. And at home:—Prayer morning and evening, and at meals. Conversing with others about charity and faith, and about God, Heaven, eternal life, and salvation. And with priests, preaching, and also private instruction. And with every one, the instruction of children and

servants in such things. Reading the Word, and books of instruction and piety.

The externals of the mind, which pertain to worship are:—Thought and meditation about God, Heaven, eternal life, and salvation. Reflection upon one's thoughts and intentions, as to whether they are good or evil, and that the evil are from the devil, and the good from God. The turning away of one's mind from impious, obscene, and filthy speech. Besides thoughts, there are also affections, which come to the sight and sense of man.

Charity itself is in the internal man, and its sign in the external.

When Charity is in the internal man, and makes it, then all things of worship, that are performed in externals, are signs of it.

Worship in the external man, proceeding from Charity in the internal, appears before the angels as a standard-bearer with a banner in his hand; but worship in the external man not proceeding from Charity in the internal, appears before the angels as an actor with a firebrand in his hand.

XIV.

SUMMARIES FROM THE ARCANA CŒLESTIA.

1.

THE CELESTIAL MAN, THE SPIRITUAL MAN, AND THE DEAD MAN.

It is unknown at this day what the Celestial Man is, and it is scarcely known what the Spiritual Man, and the Dead Man, are.

A dead man acknowledges no truth and good, but that which is of the body and the world, and this he adores.

A spiritual man acknowledges spiritual and celestial truth and good; but it is from faith, from which he acts, and not so much from love.

A celestial man believes and perceives spiritual and celestial truth and good, acknowledging no faith, but that which is from love, from which he also acts.

The ends of a dead man regard only the life of the body and the world, nor does he know

what eternal life is, nor what the LORD is ; or if he knows, he does not believe.

The ends of a spiritual man regard eternal life, and thus the LORD.

The ends of a celestial man regard the LORD, and thus His kingdom, and eternal life.

A dead man, when in combat, almost always yields ; and when not in combat, evils and falses have dominion over him, and he is a slave. His bonds are external, as the fear of the law, the loss of life, of wealth, of gain, and of fame.

A spiritual man is in combat, but always conquers. His bonds are internal, and are called the bonds of conscience.

A celestial man is not in combat, and if evils and falses assail, he despises them ; wherefore he is also called a conqueror. He has no bonds which appear, but is free ; his bonds, which do not appear, are the perceptions of good and truth (n. 81).

2.

VASTATION.

Vastation must exist before a New Church can arise.

Vastation is two-fold ; first, of those who know and do not will to know, or who see and do not

will to see, like the Jews of old, and Christians of the present day; second, of those who neither know nor see anything, because they are ignorant, like the ancient Gentiles, and also those of the present day. When the last time of vastation is with those who know and do not will to know, or who see and do not will to see; then the Church arises anew, not with them, but with those whom they call Gentiles. This took place with the Most Ancient Church, which was before the flood, with the Ancient Church, which was after the flood, and also with the Jewish Church. The reason that new light then first appears, is because they can no longer profane the things that are revealed, since they do not acknowledge and believe them to be true (n. 410).

3.

THE SPIRITUAL WORLD.

Changes of place in the other life are changes of state.

Societies of spirits and angels appear distinct from each other as to situation, but places and distances are nothing but varieties of state.

Situations and distances have relation to the human body, so that they who are to the right, appear to the right, and they who are to the left,

appear to the left, whithersoever the body be turned : so also with respect to the other quarters.

No spirits and angels are so far distant from each other, but that they may be seen ; but still, no more come into view than is granted by the LORD.

Spirits, who are thought of by others, are present in a moment, when it is granted by the LORD, and so near that they can hear and touch each other ; although they may have been thousands of miles away, even in the starry heavens.

The angels have no idea of time. This is the case in the world of spirits, and still more perfectly in heaven ; how much more with respect to the LORD, to whom all and every one cannot but be most present, and under His sight and Providence.

These things appear incredible, but still they are true (n. 1274).

4.

APPEARANCES.

Rational truth merely human is in Appearances, and hence does not comprehend things Divine.

Man from appearance thinks :

That if man has no life except from the LORD, he would not be able to live as from himself ;

when yet he first truly lives, when he perceives that life is from the LORD ;

That the good which man does, is from himself ; when yet there is nothing of good from himself, but from the LORD ;

That man merits salvation when he does good ; when yet man can of himself merit nothing, but all merit is of the LORD ;

That when man is withheld from evil, and held in good, by the LORD, there is in him nothing but what is good, just, and holy ; when yet there is in him nothing but what is evil, unjust, and profane ;

That when man does good from charity, he does it from his own will ; when yet it is not from his own will, but from the intellectual, in which charity is implanted ;

That there is no glory, but the glory of the world ; when yet in the glory of heaven, there is not the least thing of the glory of the world ;

That no one can love his neighbor more than himself, but that all love begins from self ; when yet in celestial love there is nothing of the love of self ;

That there can be no light, except what is from the light of the world ; when yet in the heavens there is not the least thing of the light of the world, and still the light is so great, that it exceeds a thousand times the noonday light of the world ;

That the LORD cannot shine before the universal Heaven as a sun, when yet all the light of Heaven is from Him ;

That there can be no progressions in the other life ; when yet they appear to themselves to progress, altogether as men on the earth, in their habitations, courts, and paradises ; especially if it be said that these are changes of state, which so appear ;

That spirits and angels cannot be seen, because they are invisible to the eyes, and that they cannot speak with men ; when yet they appear before the internal sight, or that of the spirit, more manifestly, than man appears to man upon the earth ; and their speech is also in like manner heard.

Besides many thousands of similar things, which the human rational, from its own lumen, born of sensual things, can never believe (n. 2196).

5.

APPEARANCES OF TRUTH.

The Appearances of Truth are not Truths in themselves, but they appear as Truths.

Man believes :

That he is reformed and regenerated by the truth of faith, but this is an appearance ; he is

reformed and regenerated by the good of faith, that is, by charity towards the neighbor, and love to the LORD;

That truth gives to perceive what good is, because it teaches, but this is an appearance; good is what gives perception to truth, for good is the soul, or life, of truth;

That truth introduces to good, when man lives according to the truth which he has learned; but it is good that inflows into truth, and introduces truth to itself;

That truth perfects good, when yet good perfects truth;

That the goods of life are the fruits of faith, but they are the fruits of charity (n. 3207).

6.

FALLACIES OF THE SENSES.

There are Fallacies of the Senses merely natural, or in the things of nature, and there are Fallacies of the Senses in spiritual things.

It is a Fallacy of merely natural Sense to believe:

That the sun is carried once every day around this earth, and at the same time also heaven with all the stars;

That there is only one atmosphere, which is successively purer in its parts, and that where it ceases, there is a vacuum ;

That from the first creation, there has been impressed on seeds a faculty of growing into trees and flowers, and of making themselves prolific, and that thence is the existence and subsistence of all things ;

That there are simple substances, such as monads and atoms ;

That all things are of nature and from nature.

It is a Fallacy of Sense in spiritual things :

That the body alone lives, and that its life perishes, when it dies ;

That a man can no more live after death than the beasts ;

That the life itself with man, which is called the soul, is only something ethereal, or flamy, which is dissipated when man dies ;

That there is no light or heat from any other source, than from the sun, or elementary fire ;

That man believes that he lives from himself, or that life is implanted in him ;

That adulteries are allowable, and that marriages are only of order for the sake of the education of offspring ;

That the kingdom of the LORD, or Heaven, is like an earthly kingdom, in this that joy and

felicity therein consists in one being greater than another, and hence in glory above another ;

That good works are meritorious, and that to do good to any one for the sake of self is a good work ;

That man is saved by faith alone, that any one can have faith without charity, and that it is faith, and not life, which remains after death ;

It is similar in many other things ; wherefore, when the sensual rules with man, the rational, illustrated from the Divine, sees nothing, and is in thick darkness (n. 5084).

7.

WHY THE LORD WAS WILLING TO BE BORN ON OUR
EARTH, AND NOT ON ANOTHER.

There are many reasons why it pleased the Lord to be born, and assume the Human, on our Earth, and not on another ; but the principal reason was for the sake of the Word.

It pleased the LORD to be born upon our earth, for the sake of the Word ; because the Word is the Divine Truth itself, which teaches man that there is a God, that there is a Heaven, a Hell, and a life after death ; and moreover it teaches how he must live and believe, that he may come into Heaven, and thus be happy to eternity ;

That the Word might be written upon our earth, because the art of writing has been here from the most ancient time; first, on the bark of trees, then on skins, afterwards on paper, and lastly by types. This was provided by the LORD for the sake of the Word;

That the Word might afterward be published through the whole of this earth, because there is here a commerce of all nations, both by land and water, to all places of the whole world; hence the Word once written could be transferred from one nation to another, and be everywhere taught; such a commerce was also provided by the LORD for the sake of the Word;

That the Word once written might be preserved to all posterity, consequently to thousands and thousands of years;

That thus it might become manifest that God was made Man; for this is the first and most essential thing, for the sake of which the Word is; for no one can believe in a God, and love a God, whom he cannot comprehend under some appearance.

Wherefore it pleased the LORD to be born upon our earth, to make manifest by the Word that God was made Man, not only to those who are in this world, but to all in the universe, who come into Heaven from any earth whatsoever; for in Heaven there is a communication of all (n. 9354-9356).

8.

THE CONJUNCTION OF THE ANGELIC SOCIETIES IN
HEAVEN.

Heaven consists of myriads of angelic Societies, still the Lord leads them as one angel, or one man.

The conjunction of the angelic Societies into one Heaven has reference to these laws :

Every one (*unum*), in the form of the Heavens, exists according to the heavenly harmony of many consociated ;

Love is spiritual conjunction, whence is heavenly harmony ;

There must be a universal bond, that singular things may be kept conjoined with each other ;

The universal bond must inflow into the singular bonds, and make them ;

The universal bond is the LORD, thus love from Him, and thence love to Him ;

The singular bonds are thence derived, and they are of mutual love or charity towards the neighbor (n. 9613).

9.

THE INTERNAL OF THE WORD, OF THE CHURCH,
AND OF WORSHIP.

There are those who are in the internal of the Word, of the Church, and of Worship; there are those who are in the external in which is an internal; and there are those who are in an external without an internal.

In the internal of the Word, of the Church, and of Worship, are they who love to do truth for the sake of truth, from internal affection, thus from spiritual affection.

In the external of the same, in which is an internal, are they who love to do truth for the sake of truth, but from external affection, thus from natural affection.

In the external without an internal, are they who love truth not for the sake of truth, but for the sake of gains in the world; thus they do not love to do truths, except for the sake of themselves, or that they may be seen; these are not within the Church, but out of it.

They who love to do truth for the sake of truth from internal or spiritual affection, when they hear truths, rejoice, and think about a life according to them.

They who love truth for the sake of truth, from external or natural affection, when they hear truth, also rejoice, but do not think about a life according to it ; still it inflows from the internal whilst they are ignorant of it.

They who love truths for the sake of gains in the world, think nothing about life, neither does anything inflow from the internal ; they only make truths to be things of memory, to the end that they may speak about them.

They who love to do truth for the sake of truth, love the LORD, since truth is from the LORD, and the LORD makes it to become good by the willing and doing of it, so that it becomes of the life with man ; for truth does not become of the life until it enters the will (n. 10,683).

XV.

SUMMARIES FROM THE APOCALYPSE EXPLAINED.

1.

DOCTRINE.

*Regeneration is effected by the truths of Doctrine,
and by a life according to them.*

No one can understand the Word without Doctrine.

No one can fight against evils and falses, and dissipate them, without Doctrine from the Word.

No one can become spiritual, without Doctrine from the Word, within the Church where the Word is.

Doctrine cannot be procured from any other source, than from the Word, and by no others than those who are in illustration from the LORD.

All things of Doctrine, are to be confirmed by the sense of the letter of the Word (*A. E. n.* 356).

2.

THE DIVINE POWER.

The Lord alone has Power, and He exercises it by the Divine Truth which proceeds from Him.

The LORD has Infinite Power.

The LORD has this Power from Himself by His Divine Truth.

All power is together in ultimates, and hence the LORD has Infinite Power from firsts by ultimates.

Angels and men are powers, so far as they are receptions of Divine truth from the LORD.

Power resides in the truths of the natural man, so far as this receives influx from the LORD through the spiritual man.

The truths of the natural man have nothing of power, without that influx (*A. E. n.* 726).

3.

LAWS OF DIVINE PROVIDENCE.

The Salvation of man is the all in all of the Divine Providence.

1. The laws of order, which are called the laws of Divine Providence, are the following:

Man should not feel and perceive, and hence

should not know any other than that life is in him, thus that he thinks and wills from himself, and thence speaks and acts from himself; nevertheless, he should acknowledge and believe, that the truths which he thinks and speaks, and the goods which he wills and does, are from God, thus as from himself.

Man should act what he acts from freedom according to reason, but still he should acknowledge and believe that the freedom which he has is from God; in like manner the reason, regarded in itself, which is called rationality.

To think and speak truth, and to will and do good, from freedom according to reason, is not from man himself, but from God; and to think and speak falsity, and to will and do evil, from freedom, is not from man himself, but from hell; still, however, falsity and evil are from hell, but the freedom, regarded in itself, and the faculty of thinking, of willing, of speaking, and of doing, regarded in themselves, are from God.

The understanding and will of man should not in the least be compelled by another, since all compulsion by another takes away freedom; but man should compel himself, for to compel one's self is to act from freedom.

Man does not know, from sense and perception in himself, how good and truth inflow from God, and how evil and falsity inflow from hell; neither

can he see how the Divine Providence operates in favor of good against evil ; for thus man would not act from freedom according to reason, as from himself ; it is sufficient that he knows and acknowledges them from the Word, and from the doctrine of the Church.

2. Man is not reformed by external, but by internal means ; external means are miracles and visions, also fears and punishments ; internal means are truths and goods from the Word, and from the doctrine of the Church, also looking to the LORD, for these means enter by the internal way, and remove the evils and falses which reside within ; but external means enter by the external way, and do not remove evils and falses, but shut them in ; but still man is further reformed by external means, when he has been first reformed by internal means ; but a man not reformed is only held back by external means, which are fears and punishments, from speaking and doing the evils and falses, which he thinks and wills.

Man is not let into the truths of faith and goods of love from God, except so far as he can be held in them, even to the end of life ; for it is better that man should be constantly evil, than that he should be good and afterwards evil, for thus he becomes a profaner ; it is principally for this that evil is permitted.

God is continually leading man away from evils, so far as man from freedom is willing to be led; and so far as man can be led away from evils, he is led by God to good, and thus to Heaven; for so far as man is led away from evils, he does good from God, which in itself is good; but so far as he is not led away from evils, he does good from himself, which has in it evil.

God does not teach man truths immediately, neither from Himself nor by angels, but He teaches by the Word, by preaching, by reading, by conversation and intercourse with others, and so by private thoughts from them; and man is then illustrated according to the affection of truth from use; otherwise man would not act as from himself.

Man from his own prudence leads himself to eminence and opulence, when they seduce; for man is led of the Divine Providence to such things as do not seduce, and which serve for eternal life; for all things of the Divine Providence with man, look to what is eternal, because the life which is God, from which man is man, is eternal (*A. E. n.* 1136).

4.

THE UNDERSTANDING AND WILL.

There are two faculties of life with man, one is called the Understanding, and the other the Will; these faculties are altogether distinct from each other, but were created to make one, and when they make one, they are called one Mind; nevertheless with man they are at first divided, but are afterwards united.

The light of the understanding, before reformation, is as the light of the moon, clear according to the knowledges of truth and good; but after reformation, it is as the light of the sun, clear according to the application of the knowledges of truth and good to the uses of life.

The reason why the understanding has not been destroyed, is, that man may know truths, and from truths see the evils of his will; and, seeing the evils of his will, resist them, as from himself, and thus be reformed.

Nevertheless, man is not reformed from the understanding, but by this that the understanding acknowledges truths, and from them sees evils; for the operation of the Divine Providence of the LORD, is into the love of man's will, and from this into the understanding, and not the reverse.

The love of the will, according to its quality,

gives intelligence ; natural love from spiritual gives intelligence in things civil and moral ; but spiritual love in natural gives intelligence in things spiritual ; but love merely natural, and the conceit thence, does not give any intelligence in spiritual things, but gives the faculty of confirming whatever one wills, and after confirmation infatuates the understanding, so that it sees the false as truth, and evil as good ; but still this love does not take away the faculty of understanding truths in their light—it takes it away when it is present, and not when absent.

When the will is reformed, and the wisdom, which is of the understanding, becomes that of the love which is of the will, or when wisdom becomes the love of truth and good in its form, then man is as a garden in the time of spring, when heat is united to light, and gives a soul to germinations ; spiritual germinations are the productions of wisdom from love, and then there is in every production a soul from that love, and its clothing from wisdom ; thus the will is as a father, and the understanding is as a mother.

Such then is the life of man, not only the life of his mind, but also the life of his body, since the life of the mind makes one with the life of the body by correspondence ; and hence it is, that an evil man cannot live in Heaven, nor a good man in Hell ; for the one and the other becomes as it

were dead, if he be not among those, with whom the life of his will, and hence the life of his understanding, make one (A. E. n. 1171).

5.

* NATURE.

The Sun of the world is pure fire, and the Sun of Heaven is pure love; that which proceeds from the Sun which is pure fire is called nature, and that which proceeds from the Sun which is pure love is called life; that which proceeds from pure fire is dead, but that which proceeds from pure love is living.

Nothing in nature exists and subsists, except from the spiritual and by it.

Nature in itself is dead, being created that the spiritual may be thereby clothed with forms, which may serve for use, and that it may be terminated.

There are two general forms, the spiritual and the natural, the spiritual such as pertains to animals, and the natural such as pertains to vegetables.

There are three forces in everything spiritual, a force of acting, a force of creating, and a force of forming.

From the spiritual, by those forces, vegetables and also animals exist, as well those which appear in heaven, as those which appear in the world.

Both animals and vegetables have the same origin and hence the same soul, the difference being only in the forms, into which the influx is effected.

And that origin is in use (A. E. 1204).

6.

THE OMNIPRESENCE AND OMNISCIENCE OF GOD.

The Lord is present with all who are in Heaven, and with all who are in the World, and knows all things even the most singular with them, both in the present and in the future.

In the natural world are spaces and times, but in the spiritual world these are appearances.

Spaces and times are to be removed from the ideas, that the Omnipresence of the LORD with all and every one may be comprehended, and His Omniscience of things present and future with them.

All the angels of heaven, and all the men of the earth, who make the Church, are as one man, and the LORD is the life of that man.

Consequently, as life is in the singular and most singular things of man, and knows all their state; so the LORD is in the singular, and most singular things, of the angels of Heaven, and of the men of the Church.

The LORD is also present with those who are out of Heaven, and out of the Church, who are either in Hell, or will come into Hell, and knows all their states, from the intellectual faculty which every man has, and from the opposite.

From the Omnipresence and Omniscience of the LORD, so perceived, it may be comprehended how the LORD is the all in all things of Heaven and the Church, and that we are in the LORD, and the LORD in us.

The Omnipresence and Omniscience of the LORD may also be comprehended from the creation of the universe; for the universe was so created by Him, that He is in firsts and in ultimates, also in the centre and at the same time in the circumference, and that uses are the things in which He is.

Since the LORD has Divine Love and Divine Wisdom, therefore He has Divine Omnipresence and Divine Omniscience from both; but Omnipresence is principally from the Divine Love, and Omniscience principally from the Divine Wisdom (*A. E.* n. 1217).

7.

THE DIVINE LOVE.

Love and Wisdom in the Lord are not two but one, and this one is the Divine Love, which before the angels of Heaven appears as a Sun; but Love and Wisdom proceeding from the Lord as a Sun, appear as two distinct things with the angels of Heaven, and with the men of the Church.

In the world it is but little comprehended what love is, when yet it is the life itself of man.

The LORD alone is Love itself, because He is Life itself, and man and angel is only a recipient.

The Life, which is the Divine Love, is in a form, and that form is the form of uses in every complex.

In such a form is man, in particular and in general, and in such a form is Heaven, and also the world.

There are genera and species of uses, and differences of species to infinity; and there are also degrees of uses.

There are as many affections as there are uses, and hence there are genera and species of affections, and differences of species to infinity; and there are also degrees of affections.

Every affection of use is in itself a man, according to the quality and quantity thereof.

Every use derives its life from the common good, and inflows from it, and gives the necessities, utilities, and delights of life.

So far as man is in the love of use, he is in the LORD, and loves the LORD and the neighbor, and is a man.

The active force of uses, according to connection in their order, produces the vital heat, which is perceived in man as love.

This is manifested by man's willing this or that thing, or by this or that being good to him, or not good, and at length by delight.

All things in man are formed, and also grow, and are held in connection, by love and the heat thereof from the LORD.

Man does not know what affection is, still less that there are as many various affections, as there are men born in the world, and as will be born to eternity, thus that they are infinite.

Man does not know otherwise than that he is thought, when yet he is affection.

And neither does he know that he has eternal life according to the affection of use (*A. E. n.* 1229).

8.

THE DIVINE WISDOM.

Love in the Lord is Esse, and Wisdom in Him is Existere, nevertheless these two in Him are not two, but one, and this one is the Divine Love, which, in the Heavens before the angels appears as a Sun ; but these two, which are one in the Lord, proceed as two distinct things from Him as a Sun, Wisdom as light, and Love as heat ; they proceed distinct in appearance, yet in themselves they are not distinct.

The Divine Wisdom in the Heavens appears before the eyes of the angels as light.

The LORD created with man, and afterward forms with him, a receptacle of love, which is his will, and to this adjoins a receptacle of wisdom, which is his understanding.

Man is formed in the womb by the LORD by means of influx into those two receptacles.

There is a similitude and analogy between the formation of man in the womb, and his reformation and regeneration.

With man after birth the will becomes the receptacle of love, and the understanding the receptacle of wisdom.

There is a correspondence of the heart with the will, and of the lungs with the understanding.

The conjunction of the body and spirit with man is effected by the motions of his heart and lungs, and separation is effected when those motions cease.

There is or can be no angel or spirit, who was not born a man in the world.

The Divine Love is Divine Good, and the Divine Wisdom is Divine Truth.

There is a reciprocal conjunction of love and wisdom, or what is the same, of will and understanding, also of affection and thought, in like manner of good and truth.

Love to the LORD from the LORD exists in charity, and wisdom in faith.

The LORD, by His Divine Love, and His Divine Wisdom, animates all things in Heaven, and all things in the world, even to their ultimates, some that they may live, and some that they may be and exist. (D. W. I–XII).

I.

FORMATION OF MAN IN THE WOMB.

Man is formed in the womb by the Lord by means of influx into the two receptacles of love and wisdom created with him.

The LORD conjoins Himself to man in the

womb of the mother from first conception, and forms him.

The LORD conjoins Himself in those two receptacles, in the one by love, in the other by wisdom.

Love and wisdom, together and unanimously, form all and singular things, but still they distinguish themselves in them.

The receptacles are distinguished into three degrees with man, one within another, and the two higher are the habitations of the LORD, but not the lowest.

One receptacle is for the will of the future man, and the other for his understanding, and yet nothing at all of his will and understanding is present in the formation.

In the embryo before birth there is life, but the embryo is not conscious of it (*D. W. III*).

II.

CONJUNCTION OF THE BODY AND SPIRIT OF MAN.

The conjunction of the body and spirit with man, is effected by the motions of his heart and lungs, and separation is effected when those motions cease.

The spirit of man is equally a man.

The spirit of man has equally a heart and a pulse thence, also lungs and respiration thence.

The pulse of its heart, and the respiration of its lungs, inflow into the pulse of the heart, and the respiration of the lungs, with man in the world.

The life of the body, which is natural, exists and subsists by that influx, and it ceases by its removal, thus by separation.

Man then from natural becomes spiritual (*D. W. VII*).

III.

NO ANGEL OR SPIRIT NOT BORN A MAN.

There is or can be no angel or spirit, who was not born a man into the world.

In man there is an angelic mind.

Such a mind cannot be formed except in man.

Neither can such a mind be procreated, and by procreations be multiplied, except in man.

Because of being born men in the world, spirits and angels can subsist and live to eternity.

Because of being born men in the world, spirits and angels can be adjoined and conjoined to men in the world.

From these things it follows, that the angelic Heaven, which was the end of creation, could no otherwise exist; and thus that the human race is the seminary of Heaven (*D. W. VIII*).

IV.

CONJUNCTION RECIPROCAL.

The conjunction of love and wisdom, or of will and understanding is reciprocal.

The life of the will conjoins itself to the life of the understanding.

This conjunction is reciprocal, and may be comprehended from the reciprocal conjunction of the heart and the lungs.

The life of the understanding purifies the life of the will, and also perfects and exalts it.

The life of the will co-operates with the life of the understanding in every motion, and on the other hand the life of the understanding co-operates with the life of the will in every sense.

They co-operate in like manner in sound and its speech.

These things take place with the good, and with the evil, with the difference, that with the evil the life of the will is not purified, perfected, and exalted by the life of the understanding, but it is defiled, depraved, and made brutal.

The love, which is the life of the will, makes all the life of man (*D. W. X*).

V.

LOVE AND WISDOM IN CHARITY AND FAITH.

*Love to the Lord from the Lord exists in charity,
and wisdom in faith.*

That love to the LORD exists in charity will be shown in what follows :

The love of uses is charity.

The love of uses, or charity, is and exists from the LORD, and is to be exercised toward the neighbor.

Love to the LORD exists in charity, because in use.

Use is to perform one's office, and do one's work, rightly, faithfully, sincerely, and justly.

There are general uses, which are also uses of charity.

Uses do not become uses of charity with any one, but with him who fights against evils, which are from hell.

Since these are contrary to love to the LORD, and to love toward the neighbor.

Uses, which have for the first and last end one's own good, are not uses of charity.

That wisdom exists in faith will be shown in what follows :

Faith is nothing else than truth.

Truth becomes truth when it is perceived and loved, and is called faith when it is known and thought.

The truths of faith on the one part look to the LORD, and on the other to the neighbor.

Truths teach how the LORD is to be approached that conjunction may be effected; and then how the Lord by man does uses.

Both of these are taught by truths spiritual, moral, and civil.

Faith is to know and think truths, charity is to will and do them.

Wherefore when the Divine Love of the LORD exists with man in charity, which is to will and do truths, the Divine Wisdom of the LORD exists with man in faith, which is to know and think truths.

The conjunction of charity and faith is reciprocal.

VI.

THE LORD ANIMATES ALL THINGS EVEN TO ULTIMATES.

The Lord, by His Divine Love and His Divine Wisdom, animates all things in Heaven, and all things in the world, even to their ultimates, some that they may live, and some that they may be and exist.

The LORD is the Sun in the angelic Heaven.

From that Sun is the origin of all things.

From that Sun the presence of the LORD is everywhere.

All things that are created, are created to compliance with life itself, which is the LORD.

Souls of life, and living souls, and vegetative souls, from the life which is from the Lord, are animated by uses and according to them.

Souls of life are men and angels, living souls are animals, and vegetative souls are trees and plants of every kind (*D. W. XII*).

XVI.

CONSCIENCE.

Conscience is the plane and receptacle of influx from Heaven.

1. Man has Conscience from the doctrine of his Church, or from the religion, in which he is, according to the reception of it interiorly in himself.

Conscience is an internal bond, by which man is held to think, speak, and do good; and by which he is withheld from thinking, speaking, and doing evil; and this not for the sake of himself and the world, but for the sake of good, truth, justice, and uprightness.

Conscience is a new will and a new understanding, from the LORD, thus it is the presence of the LORD with man.

The pain of Conscience, is anxiety of mind, on account of injustice, insincerity, or any evil, which a man believes to be against God, and against the good of the neighbor.

If anxiety is felt, when man thinks evil, this is of Conscience.

They who are regenerated, receive Conscience,

when they receive charity ; for the fundamental of Conscience is charity.

Hence Conscience is never possible, except with those, who love the neighbor as themselves, and think well concerning the truths of faith.

They who have Conscience, have interior thought ; but they who have no Conscience, have only exterior thought.

They who have Conscience, speak and act from the heart.

They who have Conscience, are in interior happiness, when they do what is good and just, according to Conscience.

Those only are admitted into spiritual temptations, who have Conscience.

They who have Conscience in the world, also have Conscience in the other life, and are among the blessed.

2. There is a true Conscience, a spurious Conscience, and a false Conscience.

A true Conscience is formed by the LORD with man, from the truths of faith, with which he is endowed ; and he fears to act against those truths, for he thus acts against Conscience.

A spurious Conscience is formed with the Gentiles, from the worship of their religion ; to act against which, is with them, to act against Conscience.

A false Conscience is formed, not from internal, but from external things, that is, not from charity, but from the love of self and the world.

A false Conscience is no Conscience; for Conscience is predicated of things spiritual, and not of things natural with man, except so far as the latter proceed from the former.

They who are in truths alone, and not in a life according to them, have no Conscience.

They who do good from natural good, and not from religion, have no Conscience.

The LORD rules those, who have no Conscience, by external bonds, which are fears.

They who do not have Conscience, do not know what Conscience is, and at length do not know that it is.

They who do not receive Conscience in the world, cannot receive it in the other life, thus they cannot be saved.

There is no Conscience, with those who are in Hell.

XVII.

PERCEPTION.

Perception is the Celestial itself, given by the Lord, to those who are in the aith of love.

1. Perception is to see what is true and good, by influx from the LORD.

Perception is to see that truth is truth, and good is good ; also, that evil is evil, and the false is false.

They, who are in the celestial kingdom of the LORD, have Perception ; but they, who are in the spiritual kingdom, do not have Perception, but instead thereof, Conscience.

The angels of the third, or inmost Heaven, have Perception ; but the angels of the second, and lowest Heaven, have illustration of the understanding.

Perception is only with those, who are in the good of love to the LORD.

They who are in good, and thence in truth, especially they who are in the good of love to the LORD, have revelation by Perception.

When love to the LORD ceases, and thus love towards the neighbor, Perception perishes.

They, who are in the affection of good, know from Perception what is true, and immediately see an open field of wisdom, leading even to the LORD.

Man perceives from good, and thinks by truth.

Perception is from affection, and thought from Perception ; and thus comes the acknowledgment, which is called faith.

Every one is in the Perception of truth, so far as he is in the affection of understanding ; but take away the affection of understanding truth, and there is no Perception of truth.

2. Perception is full confirmation, by influx from the LORD, with those who are in love to Him.

Perception of the good and truth of faith, inflows by the inmost of the rational from the LORD.

All Perception is from within, or by influx from the spiritual world, and never from without, or from the natural world ; for whence influx is, thence also is Perception.

Common Perception is by influx from Heaven, and descends into the thought even to the sight ; but thought separated from common Perception,

falls into imagination, from the sight, and from the proprium.

Perception is interior and exterior ; thus there is Perception of good and truth in celestial and spiritual things, Perception of justice and equity in civil life, and Perception of what is honorable in moral life.

Perception is with man, according to the state of his mind, formed by doctrinals.

Perception is with those, who commit immediately to the life, the doctrinals of the Church, which are from the Word.

They, who are in Perception, never reason about the truth of faith, but affirm that it is so, or that it is not so ; if they should reason about the truth of faith, Perception would perish with them.

They, who believe that they know, understand, and are wise from themselves, cannot have Perception.

They, who see the truth as false, and good as evil, or the false as true, and evil as good, instead of Perception have Phantasy, which puts on the appearance of Perception.

They, who remain in ideas, formed from space and time, can have no perception of anything spiritual and Divine.

The light of Perception differs altogether from

the light of confirmation, although they appear outwardly similar.

Interior Perception concerning God, has perished in the Christian world, and only remains with the simple, who are in faith.

All in the other life, are consociated, or dissociated, according to Perceptions.

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